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LETTERS

Opinions expressed below are not necessarily those of "Episcopal Churchnews" or its editors.

► INSPIRED, IMAGINATIVE

GRATEFUL FOR YOUR EDITORIAL AND ARTICLE ON HONOLULU CONVENTION. AGREE WHOLEHEARTEDLY. DELAWARE GIVES THANKS FOR THE INSPIRED AND IMAGINATIVE LEADERSHIP THAT HAS GIVEN THIS CHURCH THIS MARVELOUS OPPORTUNITY. (THE RT. REV.) J. BROOKE MOSLEY
WILMINGTON, DELAWARE

► HELP NEEDED

Are you a Christmas-card, birthday-card, other greeting-card saver? Last spring I wrote asking if anyone wanted used Christmas cards. Because *ECnews* printed the letter I have received requests from California, Virginia, Louisiana, Pennsylvania, Tennessee, New Jersey and Japan in the last few months. In several instances the writers were requesting for someone else. . . . Perhaps some readers would like to send some cards. Here are the names and addresses of those who can use used cards:

Mrs. Austin W. Day, 4821 Rhode Island, Hyattsville, Md.

The Rev. Joseph Huske, Epiphany Mission, Sherwood, Tenn.

Mrs. Claude McAfee, Holy Trinity Mission, Zamboanga, Philippines.

Mrs. Anne Logan, Gailor School, Tipton County, Stanton, Tenn.

Augusta M. Reid, Office Chief Surgical Service, 382nd General Hospital, APO 54, c/o Postmaster, San Francisco, Calif. (For Girls Friendly Society work overseas; she also wants scraps of silk and ribbon.)

Sister Mary Celina, Marist Missions, 863 Central Street, Framington Center, Mass.

Deaconess Mary Dawson, Upi, Cotabato, Mindanao, Philippines.

Elizabeth F. Upton, 183 Nagase, Moroyama Machi, Saitamaken.

(MRS.) C. B. BELL
WASHINGTON, N. C.

► URGES PREVENTIVENESS

It was encouraging to read C. E. B. Roberts' letter on the liquor problem (*ECnews*, Sept. 5). To me, it seems high time that our Church as a whole became as concerned about the major public health problem of alcoholism as about domestic relations, labor relations and the other topics on which General Convention usually takes a stand.

A step in the right direction, of course, is the very fine booklet "You Too Can Become an Alcoholic," put out by the Forward Movement; also encouraging is

(CONTINUED ON PAGE 4)

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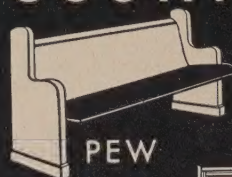
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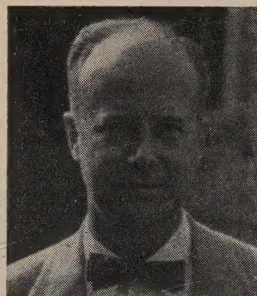
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BACKSTAGE

IN HAMMERING OUT a news story, in editing the news of the day, a newsman, just as any other worker, uses talents given to him by God.

Some months ago, the thought occurred to Les Elmes that he might be able to make an even better use of his talents, as managing editor of *Episcopal Churchnews*, if he could be an observer at the College of Preachers which is run under the direction of Canon Theodore Wedel at the National Cathedral in Washington. It seemed like a good idea and we found Canon



Les Elmes

Wedel in complete accord with us that Les should sit in on a session at the College of Preachers—not as an observer, however, but as a participant. Thus, a few weeks ago Les had the unique opportunity afforded him of being the only layman ever to be invited to attend a regular session of the College of Preachers. There have been laymen who have been to the College before—but not to a regular session; lay participation in the past has been restricted to special sessions devoted to Christian education. So, on Monday afternoon, October 18, *ECnews'* managing editor registered at the College of Preachers. And for five days he par-

ticipated on the same basis as did the twenty priests who had been invited for that session. When Les left on the following Friday he had acquired that certain something which so many of our

priests have found at the feet of Ted Wedel; he left with a steadier purpose in his mind and possessed a background of some five highly intensified days that will help him to do the top-flight job he has done in an even more efficient manner. Les told me the other night that it was an experience he would not have missed and, because of the terrific impression that week made

upon him, I am certain that he will not be able to resist the urge to put some reflections down on paper. After all, the wonderful story of the College of Preachers has never been told, so look for it in an early issue.

MAY I, AS SORT OF a postscript, call your attention to the listing of coming events on page 6. From now on, this nation-wide calendar will be a regular feature.

Chauris E. Bennett Jr.

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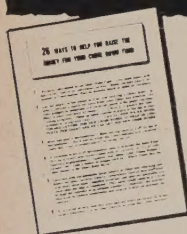
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the fact that some of our clergy have taken the summer course in the Yale School of Alcohol Studies, or similar courses. . . .

As one who has specialized in preventive medicine, it would seem to me infinitely better to *prevent* alcoholism—like any other disease—by avoiding contact with its cause, rather than to take a chance on contracting it and then having to undergo treatment for it.

. . . These facts are well established: that anyone who drinks, even in moderation, at first, runs the risk of becoming a problem drinker; that we have no way of telling in advance to whom this will happen, and that young people begin drinking because they are afraid of being thought "different" if they don't.

In view of the above, does not this subject deserve to be considered prayerfully, instead of casually or flippantly as at present?

(DR.) C. F. MC RAE
CHAPEL HILL, N. C.

► CHALICE LOCATED

In *ECnews*, Oct. 3, you have a letter asking about the location of the Antioch Chalice. It is now in the Barnard Cloisters of the Metropolitan Museum of Art in New York City. This information is in an article on the chalice, with a photograph, on page 22 of *Harper's Bible Dictionary*, by Madeleine S. and J. Lane Miller. . . .

In closing, let me thank you for an exceptionally fine issue this time.

(THE REV.) WILLIAM L. HICKS
SOUTHPORT, N. C.

► 'OPEN' COMMUNION

Bishop Burrill (the Rt. Rev. Gerald Francis Burrill, Bishop of Chicago) is quoted as saying (in reply to a question concerning the picketers at the "open" Communion service, Evanston) that "The only thing that has been done is to overlook a rubric in the Prayer Book for this occasion." (*ECnews*, Oct. 3.)

Until the rubrics are altered to fit the mode of our new ecumenical trend, it would be more appropriately termed "a flagrant violation of a rubric."

LUCILLE A. BARKER
GRANT'S PASS, ORE.

SUBSCRIPTION RATES

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by J. V. LANGMEAD CASSERLEY

Wanted: A Revival of Politics

"The people have made their choice, that is their right; now they must endure the consequences of their choice, that is their destiny." I cannot recollect who first made this remark—it is even possible that I made it myself!—but there have been elections on which it might have been an appropriate if somewhat rhetorical comment.

It is certainly true that democracy must not be thought of in terms of pure freedom. Freedom of choice always employs the grave responsibility of having to take the consequences. In the case of elections of 1954, however, such a comment would certainly overestimate their achievement and significance. It is hard to believe that any changes which will result will be so profound as to merit the dignified if somewhat forbidding term 'destiny'.

The elections were so close to being a tie that extremes of emotion are impossible on either side. The Democrats won, but not quite so handsomely as they might have expected. The Republicans lost, but not so calamitously as some of them must have feared. At least we are spared the spectacle of the emotional and rather childish outbursts which so often accompany and disfigure a very great triumph. In this world, defeat is often borne with dignity, but victory seems to bring out the worst in men, and is often turned into a somewhat vulgar celebration.

The *New York Times*—in an editorial on the Thursday after the election—has perhaps indicated what is at once the best, and the most comforting conclusion to be drawn from the results. There is every sign, they argue, that extreme right-wing politics of the McCarthy variety cut as little ice with the American electorate as a whole as extreme left-wing politics of the communist and fellow-traveler variety. A number of candidates, Republican as well as Democrat, who had been attacked by the extreme right-wing forces, nevertheless did very well at the polls, and several candidates who had the full endorsement and support of the extreme right-wing failed ingloriously. This to some extent balances at the other end of the scale the complete eclipse of the American Labor Party. Of course the *New York Times* expresses itself cautiously, and it does not suggest that these extreme right-wing forces have been by any means completely eliminated from political life. That would be mere wishful thinking. However the results do suggest that it is possible to overestimate the strength and importance of these forces, that a man may speak against them without disaster and rely upon them without success.

This column has repeatedly deplored the excesses and fanaticism of the extremists on both the left and the right, and it is possible, without undue wishful thinking or self-congratulation, to observe and put on record the trends the *New York Times* points out and to take an unaffected and unconcealed pleasure in doing so.

The extent to which the candidates in the elections were reduced again and again to attacks upon each other's past records and integrity of character, rather than on each other's ideas, is a sign of a real defect in our traditions and habits of political discussion. I remember some years ago asking a man who had been a member of the British House of Commons continuously throughout the first thirty years or so of the twentieth century, what was the greatest change he had noticed during his period of office. "When I first entered parliament," he told me, "the chief aim of a political speaker was to refute his opponent's reasoning; nowadays we only try to expose his motives." If that is the true story, it is certainly a melancholy story of decline, and one which can only and appropriately conclude with some kind of fall. What our political discussion badly needs is a revival of interest in political ideas, and a decrease of interest in political persons.

It is true that for Christianity the person is the highest kind of reality that God has created, and the personal factors in life are primary factors. But this does not mean that Christianity wants to reduce every question in life to a matter of personalities. On the contrary, the more we can stick to objective ideas in those areas of life in which some measure of conflict is inevitable, the better. Where persons must come into conflict, intellectual conflict is preferable to personal conflict. Thus the proper and primary political question is not "Which man or which men are morally the best?" but, "Which group of men are animated by the better and more valid set of political notions and devoted to the more rational policies?"

During the last quarter of a century or so we have experienced in the Church the healthy and bracing effect of a great revival of interest in religious doctrine. Seminarians by and large give much more attention than they did only a few years ago to matters of pure theology. In consequence, the preaching in many churches has become of late much more theological than it was. In many parishes a great deal of time and energy is devoted to courses of lectures, study circles, and the like in which the laity seek to increase their knowledge and understanding of the faith they profess.

One wonders whether politics would not benefit equally from a healthy inoculation with the same kind of doctrinal mixture. Personal commitment and conviction always tends to become somewhat aggressive, sometimes even bitter, when it is not rounded out with rational understanding. Reason opens the mind, whereas passion closes it. We know this even in domestic life. How many husbands have said to an angry wife: "But, my dear, please be reasonable!"

In this life few things are more necessary, in matters great and small, than simply being reasonable. Reason is not only an intellectual gift, it is also a moral virtue, a moral virtue in itself and the source and foundation of many other moral virtues. Reason

(CONTINUED NEXT PAGE)

COMING EVENTS

(Key: D, diocesan; P, provincial; N, national)

DATE	LOCATION	EVENT
Nov. 28	Everywhere	ADVENT* Men's Corporate Communion in all churches.
	In 225 Cities	Episcopal Radio Hour, Bishop Barth.
	Casper, Wyo.	(D) Young people's meeting, St. Mark's Church.
	Grand Rapids	(D) Young Churchmen's rally, Western Michigan.
	Boston	Third biennial assembly, National Council of Churches.
Nov. 29	Washington, D. C.	(D) Advent services, Church of the Epiphany, noon, 5:30 Wednesdays. Continues through Dec. 24.
Nov. 30	Everywhere	ST. ANDREW*
	Washington, D. C.	(D) Brotherhood of St. Andrew, meeting of Potomac Assembly.
	Columbia, S. C.	(D) Bryan Green luncheon.
Dec. 1-3	Rock Hill, S. C.	(D) Bryan Green mission.
Dec. 2-4	New York City	(D) "The Mikado," at General Theological Seminary; benefit of Missionary Society.
Dec. 3-4	Aurora, N. Y.	(D) Student Conference, Wells College.
Dec. 3-5	Corpus Christi	(D) Annual Council, Young Churchmen, All Saints' Church.
	DuBose, Tenn.	(P) Vocational Conference, Div. of College Workers
	Fayetteville, Ark.	(D) Annual Youth Convention.
Dec. 4	Boston	Consecration of the Rev. Anson Phelps Stokes, Jr., as Bishop Coadjutor, Diocese of Massachusetts, in Trinity Church.
Dec. 4-5	Claggett Cen., Md.	(P) Canterbury Association, College Work Commission, meetings.
Dec. 5	In 225 Cities	Episcopal Radio Hour, Bishop Barth.
	Oklahoma City	Regional Confirmation, Region 1, St. Paul's Cathedral.
Dec. 5-9	Columbia, S. C.	(D) Bryan Green mission, Township Auditorium.
Dec. 7	Oklahoma City	(D) Commission on diocesan program, St. Paul's Cathedral.
Dec. 7-9	Greenwich, Conn.	National Council meeting.
Dec. 9	Syracuse	(D) Central N. Y., Department of Christian Social Relations meeting.
Dec. 10	Enid, Okla.	(D) Youth Convention, St. Matthew's Church.
Dec. 10-11	New York City	Guild of Scholars of Episcopal Church, annual meeting, General Theological Seminary.
Dec. 11-16	Greenville, S. C.	(D) Bryan Green mission, Textile Hall.

Consult local newspaper for radio times and stations.

*Check your rector for times of Holy Communion.

ANGLICAN CYCLE OF PRAYER

The Anglican Communion Cycle of Prayer was adopted at the Lambeth Conference in 1948. Prayers are requested throughout the world for the dioceses and bishops noted on the following dates:

Nov. 28	Utah	Bishop Richard S. Watson
Nov. 30	Vermont	Bishop Vedder Van Dyck
Dec. 1	Virgin Islands	Bishop A. Ervine Swift
Dec. 2	Virginia	Bishops Goodwin and Gibson
Dec. 3	Waiaapu, N. Z.	Bishops Lesser and Panapa
Dec. 4	Waikato, N. Z.	Bishop John T. Holland
Dec. 5	Wakefield, England	Bishops Wilson and Morris
Dec. 6	Wangaratta, Australia	Bishop Thomas M. Armour
Dec. 7	Washington, D. C.	Bishop Angus Dun
Dec. 8	Wellington, N. Z.	Bishops Owen and Rich
Dec. 9	Western Massachusetts	Bishop William A. Lawrence
Dec. 10	Western Michigan	Bishop Dudley A. McNeil
Dec. 11	Western New York	Bishop L. L. Scaife

Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

is even a spiritual glory, for God is, among other things, the absolute and eternal Reason, and in his own degree and proportion man is seldom more 'God-like' than when he reasons honestly with himself and in charity with his adversaries. Certainly our political discussions could do with more reasoning and less passion, and prejudice.

The Art of Compromise

Another thing is necessary before we can experience a revival of genuine politics and political discussion—a new respect for compromise. Compromise is the essence of politics, and men who have no respect for compromise will probably have no genius for politics. There is, of course, a bad kind of compromise, the kind which the cynic tolerates and the rigid moralist condemns—the compromise between principle and expediency. But not all compromise is compromise between principle and expediency, although often the rigid moralist mistakes it for compromise between principle and expediency when it is in fact nothing of the kind. The kind of compromise which is of the very essence of politics is the compromise between the desirable and the possible, the settlement which falls short of perfection but which yet leaves the situation very much nearer to perfection than it would have been if there had been no settlement at all.

In a fallen world the perfect arrangement is impossible. To face a fallen world simply with a demand for perfection, and to suggest that half a loaf is as bad as, if not worse than, no bread at all, is usually in effect to do nothing.

A clear example of an area of present day discussion, in which the principle of the legitimacy of compromise provides us with the only possible clue, is the argument of which we hear so much nowadays about the possibility of the 'co-existence' of East and West. Of course we should all prefer that there should be no communist nations or regimes anywhere in the world. But the extinction and the annihilation of communism in the world is most unlikely to happen in our time, or in the foreseeable future, without a third world war which might well destroy all forms of civilization, communist and non-communist alike.

The avoidance of a third world war is the supreme task which confronts contemporary statesmanship. In other words, the only practicable alternative to the co-existence of east and west may well turn out to be the non-existence of either east or west. Co-existence does not necessarily imply that each recognizes the other's right to exist, or actively desires the other's existence. Co-existence merely means that each acknowledges the fact of the other's existence, and the probability of its continuance, and prefers the uneasy adjustments and compromises necessitated by that acknowledgement to the gloomy prospect of a third world war. Surely every rational and conscientious man, whether Christian or not, desires co-existence in this sense, and is willing to accept the compromises which it imposes as in their own degree positively valuable and worthwhile. The peace which co-existence brings and will bring is admittedly an uneasy and uncomfortable one, but even an uneasy and uncomfortable peace is surely preferable to such a war as any third world war promises to be.

EPISCOPAL Churchnews

THE CHURCH ACROSS THE NATION

Queen Mother, On Tour, Visits N.Y. Cathedral, Harlem Church

As sunlight streamed through the new stained glass window, sending blue and red reflections through a white cloth which veiled it, a smiling, gracious woman in gray—the Queen Mother of England—pressed an electric button on a long cord and the cloth rolled slowly downward.

Filling the Cathedral of St. John the Divine for the unveiling of the new Motherhood Window, high in the clerestory of the south wall of the nave, were more than 8,000 watchers and worshippers, specially admitted to the service of Morning Prayer and dedication, Oct. 31.

Another 2,000 remained in orderly fashion behind police lines outside. All they wanted was a momentary glimpse of the dark-haired Scottish woman, who last visited the U. S. in 1939 while her late husband was reigning monarch of the British Empire.

Queen Mother Elizabeth arrived for the dedicatory service with an entourage including Sir Roger Makins, British ambassador to Washington, and F. B. A. Rundall, British Consul-General in New York.

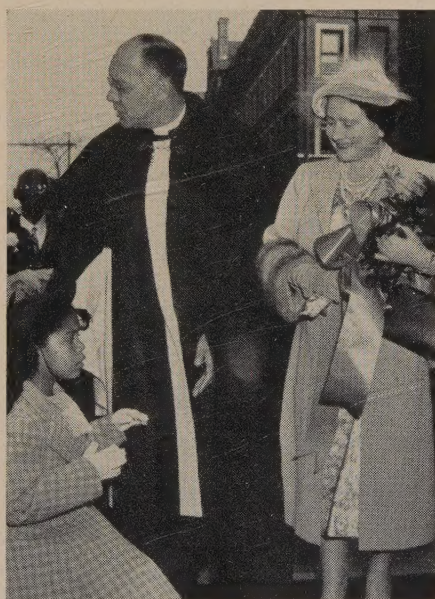
She was met at the great bronze doors by Bishop Horace W. B. Donegan and a procession including Suffragan Bishop Charles F. Boynton, Dean James A. Pike and the Cathedral Chapter.

Her face radiant, she walked beside Bishop Donegan down the long center aisle, pausing with him to peer up curiously at the veiled window, then taking her place at a prayer desk before the first row of the close-packed congregation.

She worshipped with the congregation and listened attentively to Bishop Donegan's sermon, in which

he called the deterioration of home life and the family "the most serious threat to our civilization."

"The home," the bishop declared, "has the greater opportunity and the deeper task to be the most immediate interpreter of what love is and what Christian redemption can mean. Fortunate is the child who learns early that she depends on and responds to some power greater than herself."



UP Photo

Queen Mother and Rector*

In welcoming the Queen Mother, the bishop said her very title was a symbol of the high esteem and deep affection in which she is held by the British people.

Accompanying him to a microphone in a space at the head of the nave, she lifted her eyes again to the window and pressed the button.

Revealed were depictions of five revered mothers—Mary, with her infant son Jesus, in a rose design above the two arched lancets containing the other figures: Hannah, with her son Samuel; Helena, with the Emperor Constantine, and Mary Washington and Nancy Lincoln, with their sons, who became Presidents of the U. S.

The window was given in memory of Eleanor Van Rensselaer Fairfax, late chairman of the women's committee to raise funds for the north transept of the cathedral.

With eyelids closed and head bowed slightly, the Queen Mother heard Bishop Donegan pray the dedication prayer for the President of the United States, for the two Queen Elizabeths, daughter and mother; for Philip, Duke of Edinburgh; Charles, Duke of Cornwall, and the rest of the Royal Family.

At the mention of Prince Charles, her little grandson, the Queen Mother's eyelids flickered.

Bishop Donegan then escorted her in the procession to the bronze doors. It was many minutes before the curious had left the great Gothic structure, and the ensuing service of Holy Communion could proceed.

Earlier, on the way to the cathedral, the Queen Mother halted for a special ceremony at St. Martin's Church, in Harlem, whose great swinging Dutch bells had, two years ago, rung officially for the first time when they announced the death of her husband, the late King George VI.

While more than 5,000 Harlemites strained to see their district's first visitor from the British Royal Family—packing the sidewalks, church steps and apartment windows—Elizabeth stepped from the royal limousine onto a red carpet and ascended a small platform erected on the side-

*(L. to r.) Lynne Edwards, Mr. Johnson and Queen Mother Elizabeth outside St. Martin's, Harlem.

REINHOLD NIEBUHR

Christ and the Meaning of our Existence

APOLOGIES may be necessary for reverting once more to the main theme of the Evanston Assembly of the World Council. Before the assembly we suggested that the theme of the "second coming" must have been suggested by continental churches as the best way of challenging "Anglo-Saxon Christianity," and particularly American Christianity to what the continent regards as a more orthodox view of New Testament faith. We suggested that even if our faith were deficient it would not be strategic to challenge the deficiencies in terms of the hopes which are derived from the faith.

The very able address at the beginning of the Assembly by Professor Schlink of Heidelberg, Germany, which incidentally was not too sympathetically received according to accounts, gave everybody an insight into the different interpretations of the faith from which these varying interpretations of hope are derived. It became clear that according to the continental interpretation, life is essentially meaningless except for the faith and hope in Christ. The individual life ends in death and the total human enterprise may end in atomic destruction. Therefore, it is argued, life would be meaningless if we did not have the hope of its consummation in the triumph of Christ at the end of history.

The real issue in this debate is how meaningless life is without faith. Certainly all Christians must agree that to give it a simple meaning by assuming that the virtue or the power or the wisdom of any individual or nation or culture can complete the meaning is to aggravate the

sinful confusion of life. Communist utopianism is the most glaring example of the havoc wrought when men believe it to be possible to overcome evil and to complete life by their own power.

But the more precise issue is whether life is merely meaningless without faith or whether it has tangents of meaning and corruptions of purpose which are clarified and purged by the hope in Christ. We could use the life of a young person as an example of the issue. A young person has all kinds of hopes for the fulfillment of its essential capacities. But it can not develop them without corrupting them by selfishness;

and after they are fulfilled the most vigorous young life must end in death. Sin and death are thus the threats to the meaning of our existence. But they do not cancel out the fragmentary meanings, the provisional joys and the incomplete realizations in life. The Christian hope is, in other words, not something which adds another meaning to life above the meaninglessness of our existence. It springs from a faith in Christ Who has triumphed over sin and death and Who cleanses and completes our life. In short the "forgiveness of sins, the resurrection of the body, and life everlasting" does not annul, but it completes and purges this strange drama of our individual and collective existence. Anglo-Saxon Christianity may no doubt be heretical at some points. But it is surely right in insisting that the Christian hope should not betray us into irresponsibility toward any duties and partial meanings, or toward any partial fulfillments.



walk before the church's Lenox Avenue entrance.

She was greeted by the Rev. John H. Johnson, rector, received a bouquet of roses from six-year-old Lynn Edwards, granddaughter of Dennis Edwards, one of St. Martin's wardens, and was serenaded with "The Star-Spangled Banner" and "God Save the Queen" by the church's Sunday School children, led by Mrs. Eliza Richardson and choirmaster William King.

To the delight of all—except her startled security personnel—the Queen Mother descended from the platform and mingled for a minute with the children, smiling and greeting them until tactfully reminded by a lady-in-waiting that it was time to leave. Then the motorcycle escort whirled her away for the first of her two visits to the cathedral in the same day.

After the morning dedication, she returned to the cathedral in the afternoon to participate in the final convocation of the Columbia University Bicentennial celebration. Among 48 dignitaries and scholars, she was awarded an honorary degree by the university, whose forerunner, King's College, had been chartered by George II in 1754. It is at the invitation of Columbia that the Queen Mother is paying her current visit to the U. S.

Also taking part was the Rev. Canon C. Rankin Barnes, D.D., secretary of National Council, and a vice president of the Society for the Propagation of the Gospel in Foreign Parts—a missionary arm of the Church of England.

He represented the Society at the convocation and presented to Columbia officials an illuminated greeting from the S. P. G., photographic copies of early correspondence with and about Dr. Samuel Johnson, first president of Columbia who was also an S.P.G. missionary and a copy of H. P. Thompson's recent history of the missionary society, "Into All Lands."

The S.P.G., which celebrated its 250th anniversary in 1951, gave material assistance to Columbia during its early years.

The Queen Mother, whose visit to the New York cathedral was a highlight of the start of her American visit, was scheduled to end her tour at another Episcopal church—historic Bruton Parish in Colonial Williamsburg, Va., where early English governors of the colony as well as American patriots worshipped.

Cover photo of Queen Mother and Bishop Donegan entering cathedral was taken by a United Press photographer.

Synod Of Third Province Backs School Integration

Showing concern over the agitation to block racial integration in the schools of some of its communities, the 25th Synod of the Washington (Third) Province called its churches to witness against such Negro segregation and injustice.

The synod of 13 dioceses in Delaware, Maryland, Virginia, West Virginia, Pennsylvania and the District of Columbia met in Philadelphia for the first time since 1930, at Holy Trinity Church.

Prepare for Crises

One resolution merely reaffirmed the synod's position taken at Wilmington in 1951 "to decry all forms of segregation and call upon our church members in their public and private contacts to correct this injustice to our brothers in Christ."

A more specific one dealt with the Supreme Court's decision prohibiting segregation in public schools. It said: "The synod calls upon Church people of the Third Province, in their several communities, to anticipate and prepare for the crises arising from activities of prejudiced groups, and to give patient, vigorous leadership and support to the forces of tolerance, orderly change and good will."

Lay 'First'

A precedent was set with the election of the first layman to the provincial seat on the National Council. To replace Bishop Oliver J. Hart of Pennsylvania, who had served four years and was not eligible for a new three-year term, Ogle R. Singleton, 47, a Washington patent attorney, and secretary of the Washington diocese, was named.

(Mr. Singleton, a member of St. Margaret's parish, literally grew up in diocesan affairs, serving the conventions as a page boy, 1905-11, and then as assistant secretary until 1941, when he was named secretary. He has been a deputy to 11 provincial synods and five General Conventions. He also volunteers his services as a guide at Washington Cathedral.)

The synod was challenged by two reports that were rather pessimistic over the health of the church.

In the last decade, the 1,300 churches of the Province showed a net gain of 18,000 members—far below the proportion of general population increase, it was pointed out by the Rev. John A. Baden, of Monkton,

Md., representing the missions department.

In the same ten years, there were 117,000 confirmations. "What," he queried, "happened to the other 99,000? There seems to be a bad case of leakage."

"This is a new kind of world, in which the Church has had little experience, and it is time we had some experimentation," replied the Rev. G. Paul Musselman, guest speaker



Parkard-Maryland Churchman
A matter of badges*

from National Council's Department of Urban-Industrial Relations.

"Let's puncture our optimism and admit that we are losing ground and are no longer strong in the city," he declared. "We are strongest in suburbia, but here we are making the same mistakes in our planning, buildings and programs as we made with the dying city churches. We are as badly old-fashioned as the grocery store that still sells crackers out of a barrel."

With this same premise, the Rev. Stanley A. Powell, vicar of the new church in the mushrooming steel town, Levittown, Pa., commented:

"The Church is not geared to speed, but we have a need to minister to people with great speed, and to keep pace with the rapidity of urbanization and industrialization. In Levittown, we will have 1,300 more new homes built and occupied between now and Christmas. This may give you some idea of speed."

The story that made the biggest

* Mr. Singleton (l.) shows Bishop Heistand badges of 11 synods he has attended.

newspaper headlines was actually only a minor phase of the synod's proceedings.

It was the proposal made by Lt. Gen. John C. H. Lee, of York, Pa., vice-president of the Brotherhood of St. Andrew, to change the Lord's Prayer petition, "Lead us not into temptation," to read instead, "Let us not fall when tempted."

"It would be more Christian than to pray not to be tempted," said General Lee, who was deputy commander and chief supply officer of the European theater during the war, and post-war commanding general in Italy.

His resolution was referred, without comment, to the resolutions committee, which subsequently ruled that it was not a proper subject for the synod to consider and that General Lee should present it to the Liturgical Commission of the General Convention.

A budget of \$8,900 a year for the next two years was adopted, and the maximum assessment of dioceses raised from two cents to three cents per communicant.

The synod voted to meet in 1956 in Pittsburgh, and in 1957, at Colonial Williamsburg, there to mark the 350th anniversary of the Anglican Church in the U. S.

Elected to the Provincial Council were Mrs. Calvin N. Warfield, of Silver Spring, Md., who was also elected president of the Provincial Woman's Auxiliary which met simultaneously with the synod; Bishop Coadjutor Robert F. Gibson, of Virginia; the Rev. Joseph C. Wood, of Baltimore; General Eric Maude, of Monkton, Md., and Mauris Bressaud, of Bethlehem, Pa. Bishop J. Thomas Heistand, of Harrisburg, Pa., still has another year to serve as synod president.

Back Presiding Bishop

Meanwhile, at Lake Placid, N. Y., eleven bishops of the Second Province passed a resolution reading:

"Whereas the Presiding Bishop has announced that the General Convention is to be held in Honolulu in 1955; and, whereas the bishops in the Second Province have represented fundamentally differing convictions in this matter; therefore, be it resolved, that the bishops in attendance at the synod of the Second Province go on record, the decision having been made, as wishing to support the Presiding Bishop and to do everything possible to make the next General Convention a success."

Heavy Agenda Completed At Annual Fall Meeting

The annual Fall meeting of National Council always brings a deskful of accrued decisions and business details to clean up—accumulations of the long gap between April and October.

Already reported (*ECnews*, Nov. 14) were the unanimous resolution of National Council to stand behind Bishop Sherrill on his decision to hold the 1955 General Convention in Honolulu; latest figures on the progress of the Builders for Christ campaign, and reports on the Far East and on Indian affairs by Bishop Henry I. Louttit and the Rev. Dr. Vine V. Deloria, respectively.

Among other action taken were:

- Allocation of \$80,000 available in former China funds, transferring them from the Emergency Loan Fund to a new Construction Loan Fund, to enable more parishes to obtain building loans as soon as pledges are certified by their respective dioceses. Under the new fund, for every dollar put up by National Council, the bank would lend three.
- Appropriations of approximately \$40,000 for missionary projects at home and overseas, including moving of buildings at Point Hope, Alaska; repairs to buildings in Haiti; completion of a student center in Sapporo, Japan; a new bishop's residence in Nevada; a church at North Little Rock, Ark., near a new army air base.
- Approval of a \$15,000 contract for use of University of Michigan research facilities for curriculum development; \$12,500 for a new printing of the Prayer Book in French for the Church in Haiti, and \$10,000 for missionary information conferences to be held in the various provinces at home.
- Raising of salaries of women workers in the home field by \$300 this year and another \$300 at the start of the next triennium. Base pay, now upped to \$2,100 per year with a \$2,700 maximum, will jump again in the new triennium to \$2,400 per year, with an annual increase of \$50 until reaching \$3,000 maximum.

- Appointment of six new executives and two new consultants to the National Council staff, including the Rev. Kenneth E. Nelson, of Los Angeles, as executive secretary of the Division of Health and Welfare Services of the Christian Social Relations Department, and the Rev. Dana F. Kennedy, of Woonsocket, R. I., as executive secretary of the Division of

Radio and Television in the Promotion Department.

- Approval of 20 overseas missionary appointments, including two clergymen to serve outside the missionary districts of the Episcopal Church. They are the Rev. Robert D. McFarland, of Mercer Island, Wash., to India, and the Rev. Pitt S. Willand, of Watertown, Mass., to the staff of the Anglican Bishop of Jerusalem.

- Authorization for the Division of Christian Citizenship to conduct a survey of Church opinion regarding the Supreme Court decision on public school segregation.

- Tightening up of linkage between the American Church Institute for Negroes and the Church, by extend-



Secretary Nelson

ing the duties of the Rev. Tollie L. Caution, assistant secretary of Domestic Missions, to include assistant directorship of the institute.

Among reports received were:

World Relief—More than \$20,000 in grants, made from the World Relief and Church Cooperation budget and the Presiding Bishop's Fund for World Relief, including Christmas food packages; renovation of the library at St. Augustine's College, Canterbury; aid to Korean orphanages; completion of a Church School annex for the Anglican Church in Madrid; relief work in India, Germany and Austria.

Christian Education—The Rev. David R. Hunter, director, announced that May 1 would be the publication date for the first materials in the "Seabury Series," the Church's new curriculum. Grades 1, 4 and 7 will

start the ball rolling. Five "Church and Group Life" laboratories are being planned for the coming year, including a "lab" for bishops.

Seabury Press—Beyond the \$1,000,000 mark in sales, after its first 2½ years of operation, the Press is not yet in the black. With the publication of new curriculum materials nearing, however, Manager Leon McCauley expects more encouraging reports.

Promotion—A series of provincial "promotion clinics" has been started for diocesan promotion chairmen, conducted by John Reinhardt, department director, and other Promotion Department personnel. Bishop Henry W. Hobson, chairman of the national department, announced that film producer Alan Shilin will next film the Haiti story as part of National Council's documentary color series on the Church's missionary endeavors. Last year Shilin made films in the Philippines, Japan and Hawaii, and recently has been filming the story of the ministry to the trailer population near Ohio's Scioto Valley atomic project. When all films are completed, the Church will have available a 13-film package for TV showing.

College Work—Two innovations are being planned: a conference for medical school faculty, another for students from overseas, both in Chicago. To learn how well it is doing its job, the Division of College Work is blueprinting a survey of Episcopal ex-college students. The big question: "What did the Church do for you on the campus?"

Armed Forces—The Rev. Robert J. Plumb, new executive secretary, back from a tour of air bases in Europe, North Africa and Saudi Arabia, concluded that the Church's greatest task in serving the Armed Forces is recruitment of chaplains. The Episcopal Church is 35 chaplains short of its quota.

India Prophecy

Headlining an imposing list of guests at the Council meeting was Bishop D. Mar Philoxenos, of the Orthodox Syrian Church of India, now taking special studies at New York's General Theological Seminary. Accompanying him was a fellow churchman, the Rev. V. C. Samuel, graduate student at Berkeley Divinity School, New Haven, Conn.

Bearded, pink-robed Bishop Philoxenos prophesied that India will close its doors to foreign missionaries, and pleaded that the churches in America must help the indigenous

church in India to become well enough established to do the job alone.

Other guests included:

The Rt. Rev. Geoffrey H. Warde, Suffragan Bishop of Lewes, England, chairman of the Church and Country-side Association in that country.

The Rev. Joseph H. Tsuboi, rector of Shimogamo Christ Church, Kyoto, Japan, now studying at Berkeley Divinity School.

Miss Helen B. Turnbull, director of Windham House, New York's training center for women.

Appointments

Besides the Rev. Messrs. Nelson and Kennedy, the National Council appointed:

The Rev. A. Donald Davies and the Rev. H. Neville Tinker as associate secretaries in the Leadership Training Division.

Miss Lynette Giesecke as assistant secretary in the same division.

The Rev. John D. McCarty as assistant secretary of the Unit of Research and Field Study.

Dr. Kendig B. Cully as consultant on parents' materials in the Curriculum Development Division.

The Rev. Arthur O. Phinney as consultant on camps and conferences in the Department of Christian Education.

Overseas appointments include Miss Irene Burnham, Miss Arlene B. Chatterton, Thomas G. Cleveland, Capt. George S. Glander, of the Church Army; Miss Susan C. Lewis, Dr. S. Donald Palmer and Alwin Reiners, Jr., Alaska; David P. Coon, Honolulu; the Rev. John B. Birdsall and Gene S. Lehman, Japan; Miss Frances E. Barton and the Rev. John F. H. Stewart, M. D., Liberia; the Rev. Alfred L. Mattes, Mexico; Jesse K. Renew and the Rev. John Spear, Panama Canal Zone; the Rev. Richard L. Rising, Philippines; the Rev. Sidney Lanier, Virgin Islands.

Double Feature

In traditional Hollywood fashion—with the star of the picture, the Rev. Joseph H. Tsuboi, appearing in person at the premiere—National Council's newest documentary color film on the Church's missionary work was introduced officially at the annual Fall Council meeting at Seabury House.

Given a title suggested by the report of the Hon. Francis B. Sayre, former personal representative of Presiding Bishop Henry Knox Sherrill to the Japanese Church, the film, *Hope of the East*, shared twin billing



Dr. Pepper makes a point at Missionary Information Conference

with a second new picture—*Anglican Congress: 1954*. Both are Alan Shilin Productions.

Hope of the East, which tells the story of the Church's ministry in Japan, takes the viewer into the home of a Japanese family, the Nishimuras, whose members are each beset by a particular personal problem, and shows how a patient priest of the Nippon Seikokwai leads them to a common solution—life in Jesus Christ.

The contrast between Christian and Communist approaches to Japanese youth is sharply drawn, and the color photography of Toge Fujihira of the Shilin staff captures much of the natural beauty of the surroundings.

Fr. Tsuboi, who portrays himself in the film, is assisted by Jean Parsons, a missionary wife and teacher, also playing herself.

Hope of the East and *Anglican Congress: 1954*, which gives a colorful picture of much of the worship and fellowship during the August gathering at Minneapolis, may be obtained from Church Missions House.

Mission Briefing

With the aid of statistics, maps and charts, directors of National Council's Home, Overseas and Christian Social Relations departments outlined their policies and programs to a group of 10 clergy, three laymen and three women from West Texas, Maine and New York.

The three-day conference, held at Seabury House, Greenwich, Conn., was the first of three missionary information conferences designed by

National Council to explain the whys, hows and wherefores of the Church's missionary enterprise to representative groups of churchmen.

Held in October, the conference was scheduled to be followed by two others in November.

In the role of lecturers were the Rt. Rev. John B. Bentley, National Council vice-president and Overseas head; the Rev. William G. Wright, Home department director, and the Rev. Dr. Almon R. Pepper, Christian Social Relations chief.

The goal of the conference, according to Bishop Bentley, was one of clarification. "Too often," he pointed out, "the bishops and clergy and leadership of the Church have not been too clear in their own minds as to just what the program and policy was."

By the end of the three days the participants agreed that they had learned much.

In attendance were the Rt. Rev. Oliver L. Loring, Bishop of Maine; the Ven. Herbert S. Craig, Portland; the Rev. Messrs. John B. Fort, Bangor, Charles O. Brown, Waterville, and James L. Grant, Bath; Rodney E. Ross, Jr., Bath, and Mrs. Edward F. McKeen, Winterport; the Rev. Messrs. Fred C. Wolf, Jr., San Marcos, and Rufus Stewart, Alice, in the Diocese of West Texas; William Adams and Mrs. William O. Parker, San Antonio; Suffragan Bishop Charles F. Boynton of New York; the Rev. Messrs. John J. Mulligan and Clifford S. Lauder, N. Y. C.; Reginald Stewart, Chappaqua, and John N. Hill, New Rochelle, and laymen David G. Adams, N. Y. C., and Mrs. Matthew Netter, Pine Plains.

Church Can Help UN Aims, Mrs. Roosevelt Declares

Pausing from the hustle and bustle of work-a-day activities, several hundred lunch-time worshippers filled the nave and—flag-bedecked balconies of historic St. Paul's Chapel, Trinity Parish, Broadway and Fulton Street, in New York's crowded downtown financial district.

They heard a poised and earnest 70-year-old woman warn that, without developing spiritual and moral leadership, the world will destroy itself through its own inventions.

The occasion: a special inter-faith service of dedication to the ideals and aims of the United Nations—a service in which English and French, the official UN languages, were used in the Lessons and prayers. The service was held during United Nations week.

Greeting the speaker—Mrs. Eleanor Roosevelt—and conducting the service was St. Paul's vicar, the Rev. Robert C. Hunsicker. The Rev. Arthur B. Moss, pastor of the John Street Methodist Church, read the First Lesson, and the Rev. John A. F. Maynard, rector of the French Church du Saint Esprit, the Second Lesson.

Mrs. Roosevelt, an Episcopalian and chairman of the board of governors of the American Association for the United Nations, Inc., said in part:

"The Church has done a great deal to help achieve the ideals of the United Nations. . . . Our Church was

founded on ideals of respect for personality, on respect for people to worship God as a common children. By building up the UN, we may find that we are building for our own country because we will be safeguarding our security by insuring peace."

Historic Bells Restored

The carillon that first pealed the Christmas carol, "O Little Town of Bethlehem," has been restored and rededicated at Philadelphia's Holy Trinity Church in Rittenhouse Square.

Brought from Belgium in 1883, after being tested by Sir John Stainer, the English composer, it is considered the oldest in the country. It is also one of the first carillons to have motor strikers installed, according to Arthur L. Bigelow, Princeton engineer and carillon authority.

The carillon was first played in October, 1883, when Holy Trinity was host to the General Convention of the Episcopal Church. Several years later it was the first to ring out the beloved carol which Holy Trinity's famous rector, Phillips Brooks (later Bishop of Massachusetts), and organist Lewis H. Redner composed.

It has played the carol every Christmas Eve, but in recent years was mostly silent because the mechanisms and iron hangings had become rusted and untrustworthy.

Professor Bigelow drafted plans to have all 25 bells rehung and motorized, but when it was estimated to cost \$25,000, it was decided to restore

and activate only 15 of them for \$7,000.

The project was sponsored by Charles Wesley Hyde Bancroft, a retired businessman, who has been the Holy Trinity bellmaster for 45 years and was supervised by Professor Bigelow. It was recently dedicated as a memorial to the late Dr. Floyd W. Tompkins, who was rector from 1899 to 1932.

Being much simpler and easier to play, the chimes can now be heard every afternoon, adding more charm to the city's best known square.

New Parish House

The demands of modern day motor travel have linked the old to the new in the Church life of the Diocese of Easton (Md.).

Expansion in the area of the new Chesapeake Bay Bridge has increased membership of St. Paul's Church, Kent County, by 61 per cent in recent years and necessitated the providing of new Sunday School and youth facilities.

To answer this need, the centuries-old parish—founded in 1693—has undertaken its first new construction since 1766.

Dedicated last month by Bishop Allen J. Miller was a new Church School and parish house building of red brick, Georgian architecture, designed by Bryden Bordley Hyde, of Baltimore, descendant of the church's second rector, the Rev. S. Bordley.

The two-story building contains a large downstairs auditorium, an upstairs meeting room. The wing of the building contains a kitchen, utility room and pantry downstairs and a small conference room upstairs.

A feature of the auditorium is an overmantel, which tells the history of the parish and contains names and shields of families who helped organize it, as well as the coats of arms of the Sees of London, Maryland and Easton.

Attending the service of dedication, besides the church's rector, the Rev. John M. Nelson, and parishioners active in the building project, were Dr. Daniel Gibson, president of Washington College, one of whose predecessors, the Rev. William Smith, organized the Episcopal Church in Maryland immediately after the Revolution, and Dr. Charles Clark, president of the Kent County Historical Society.



Mrs. Roosevelt and clergy: UN week observed at St. Paul's*

Del-phi Studio

*(L. to r.) Dr. Maynard, Dr. David de Solis Pool, rabbi of the Shearith Israel congregation, Mr. Hunsicker, Mrs. Roosevelt, the Rev. Canon Bernard C. Newman, vicar of Trinity Church, Mr. Moss.

Trinity College, Hartford Honors Nation's President

Before a crowd of more than 7,500, President Dwight D. Eisenhower received an honorary degree of Doctor of Laws at Trinity College from its resident, Dr. Albert C. Jacobs.

The occasion was the Connecticut school's Fall Convocation, and the outdoor ceremonies included a procession of the Hartford City Council, the Mayor and city officials, the Governor and state officials, Connecticut congressmen, robed representatives of the major religious faiths, members of the Student Senate, alumni officers, Faculty, Fellows and trustees of the Church-connected college.

Accompanying the degree was a citation—read in Latin by Professor James A. Notopoulos, Professor of Classical Languages and Senior Professor—which described the President as “our ‘Ike’ who has won our highest respect for his humility, friendly sincerity and integrity; our love for his tolerance, human understanding and fairness in handling every problem; our admiration for the quickness of perception and penetrating analysis in those sudden crises which admit of little or no deliberation; an expert in the humane use of power who amid great responsibilities forgets not the logistics of the heart...”

In accepting the honor bestowed on him by the 132-year-old college, President Eisenhower declared in part that “. . . education, if it ever could, can certainly no longer discharge its responsibility by mere imposing of fact. . . .

“Our institutions of learning and our churches have become the true mobilization centers of those forces which may now save civilization and preserve those forms of life, those concepts of human dignity and right in which our civilization has been based.

“Unless there is this understanding developed in our institutions of learning, and unless that understanding is related to the truth, of the essentially spiritual character of man, with his spiritual longings and aspirations, we cannot do our duty by ourselves, or to those to whom it is our duty to pass on this civilization and this country of ours. . . .”

Avon Appointee

The Rev. Harry B. Whitley, rector of St. James Church, Farmington, is the new spiritual advisor and instructor to all Protestant students at

Avon Old Farm School, Avon, Conn. His appointment was announced by Provost Donald W. Pierpont.

Mr. Whitley was educated in Michigan schools and General Theological Seminary in New York. He served his diaconate at St. John's Cathedral,



Mr. Whitley: Spiritual advisor

San Juan, Puerto Rico, and for two years was chaplain to Episcopal students at the University of Nebraska, in Lincoln.

Emphasis on religious instruction at Avon Old Farms is a continuation of the concept of its founder, the late Mrs. Theodate Pope Riddle, of Farmington, who believed that “religion is the mainspring of character. Those who possess learning without faith are stunted in their development. . . .”

Seminary Birthday

Berkeley Divinity School, New Haven, Conn., celebrated its 100th anniversary at a special Centennial Convocation at Yale University.

The seminary was named after Bishop George Berkeley of the Church of Ireland, who came to America in 1728 hoping to establish a theological college. It began as the department of theology at Trinity College and was made a separate institution in 1854.

Centennial observance included conferring honorary degrees on Presiding Bishop Sherrill; Myron C. Taylor, former personal representative of the President of the United States to the Vatican, and Albert C. Jacobs, 14th president of Trinity College, Hartford.

Guest speakers were Bishop Sherrill, Dr. Jacobs and the Rt. Rev. E. C. Hodges, Anglican Bishop of Limerick, in the Church of Ireland.

In addition to the Presiding Bishop, six Berkeley alumni received the degree of Doctor of Sacred Theology. They are the Rev. Reginald Heber Scott, rector, Church of the Transfiguration, Freeport, Long Island; the Rev. Gosse Clarence Lund, rector, Church of Our Saviour, Akron, Ohio; the Rev. Hugh Savage Clarke, rector, Church of the Redeemer, Pittsburgh, Pa., and chaplain to Episcopal students at Carnegie Institute of Technology; the Rev. Frederick Percy Goddard, rector, St. Mary's Church, Marlin, Tex.; the Very Rev. Francis J. Pryor, Dean of Calvary Cathedral, Sioux Falls, S. D., and the Rev. Robert C. Dentan, Professor of Old Testament Literature at General Theological Seminary, N. Y. Mr. Taylor and Dr. Jacobs were made Doctors of Canon Law.

Degrees were conferred by the Rt. Rev. Walter H. Gray, Bishop of Connecticut and chairman of Berkeley's Board of Trustees.

The seminary's anniversary was also marked by a Centennial Dinner at which the Rev. Howard S. Kennedy, rector of St. James Church, Chicago, spoke on “What the Church Expects of its Seminaries.”

First for Georgia

This Fall saw the Diocese of Georgia with its first Canterbury Club among the at least eight non-denominational colleges in the diocese.

Organized at Georgia Teachers College, Statesboro, the new group is under the guidance of the Rev. Robert E. H. Peeples, vicar of Trinity Church and editor of the diocesan magazine, *The Church in Georgia*, as well as chaplain to Episcopal students at the college and *ECnews* correspondent.

President of the college's Canterbury Club is freshman Thomas C. Anderson, Jr., of Savannah, formerly assistant choir director of St. John's Church there, and now Director of Music for Trinity Church and Epiphany Church, Sylvania.

Other officers are Wallace Framp-ton, Charleston, S. C., worship chairman; Phyllis Smith, St. Simon's Island, Ga., service chairman; Tom Perry, Savannah, study chairman, and Peggy McNair, Sylvania, recreation chairman.

Dedication, Heroism Mark Life of China Missionary

The ministry of the laity takes on new meaning when applied to the late Arthur J. Allen, a man who spent his entire life in the service of God, much of it in the Far East.

Those watching the obituaries in the Church press last July would have noticed that Mr. Allen, an employee in the Finance Department of National Council, working at Church Missions House, 281 Fourth Avenue, N. Y. C., had died of leukemia at the age of 63.

Behind that announcement lies the story of a plain man doing a plain job in heroic circumstances—a job calling for a dedication as demanding as that of any bishop or priest.

What Mr. Allen did was teach school and keep accounts, neither occupation particularly glamorous in itself; but he pursued his work in a far-off land, against what at times must have seemed like insurmountable barriers, in the face of danger and privation, in both war and peace and of his own free will.

Mr. Allen's first contact with Church work was through the YMCA. A graduate of Colorado College, he entered social service work with the Young Men's Christian Association in Chicago. In 1918 he tried to get into YMCA war work in Europe and, failing that, volunteered for overseas work in China.

Back and Forth

Under the aegis of the YMCA, he spent a year in the Peking Language School and 11 years in Nanchang, working during this time in close cooperation with the Rev. and Mrs. Lloyd R. Craighill, now retired Missionary Bishop of Anking, living in Maryland.

The Allens (he married the former Netta Powell, a college classmate, a year after graduation) returned to the U. S. on furlough during the depression of 1930, and the YMCA was financially unable to send them back to China.

In 1932, however, the Episcopal Church stepped in and National Council's Department of Missions sent the Allens to Boone School, a Church institution in Wuchang, where Mr. Allen taught world history and English for five years.

The Japanese War broke out during another furlough in 1937, and Mr. Allen returned to China alone. For a year and a half he worked for the National Christian Council,

whose particular energies were directed towards helping wounded soldiers in transit. He was also secretary for the International Red Cross in Kweiyang, the only agency for getting drugs to mission hospitals in the unoccupied areas of the war-torn country. There was also a period of six months spent as treasurer in the Episcopal Church's Shanghai office.

It was 1940 before Mrs. Allen was allowed by the National Council to rejoin her husband, but by then war conditions made Shanghai undesirable and the couple embarked by boat for West China, going by way of Hongkong and Singapore to Rangoon, and thence to Lashio by train and over the Burma Road to a mud village, where the displaced Union Middle School (a combination of Boone School and St. Hilda's—a Church school for girls) was located.

After a year at the school, Mr. Allen went on to Kunming, where he became mission treasurer, with Mrs. Allen as his office force.

In the Spring of 1946, when the U. S. colonel in charge of the 14th Air Force base at Kunming asked the Allens if they would like to fly out with him on the last plane, they accepted, and thus 'hitch-hiked' to Shanghai for a final month of winding up accounts in the mission office before coming home to the States.

A year and a half later, the Allens were back in Shanghai. An appointment as treasurer of the Diocese of Ohsiang followed, with headquarters at Hankow. There the Allens stayed



Mr. Allen: a life of service

until the coming of the Communist armies from the North. It became necessary to evacuate all American missionaries from the area, but the Allens stayed on until the last to help make financial and other arrangements for the rest to travel.

It was in August, 1951, that the Allens finally got permission from the Communists to leave Hankow.

After a year at home, Mr. Allen was under appointment to work for the Church in Cuba when he underwent a serious operation in the Summer of 1952. He never gained robust health, and his activities were limited to finance work at 281. He kept at this work until his death.

His job on paper was only a shadow of the full scope of his activities.

There were moments of heroism such as the time when Nanchang was under siege by the Nationalist army and conditions of food and sanitation were becoming critical. Mr. Allen agreed to carry a message to the besieging army in hopes of arranging a cease fire. He had to be let down over the city wall and pass through the firing line to get his message across. The siege was lifted as the result of his efforts and those of Bishop Craighill, who was his partner on the hazardous expedition.

In Remembrance

Two memorials—one in Sewanee, Tenn., and one in Philadelphia—honor the memory of outstanding laymen of the Church.

Dr. Telfair Hodgson, who served as treasurer of the University of the South for 42 years until his death in 1952, has been memorialized with the dedication of an oaken door with leaded glass, in the main doorway of Otey Memorial Parish. The door is a gift of the Hodgson family.

To perpetuate the memory of a noted churchman and benefactor, laymen of Philadelphia's Chapel of the Holy Communion have formed a George C. Thomas Men's Club.

Mr. Thomas founded and endowed several churches—including Holy Communion—and served for many years as a Church School teacher and superintendent.

The club's first function was a dinner at which Mr. Thomas' only surviving daughter, Mrs. W. Schuyler Volkmar, of Chestnut Hill, now in her 80's, was guest of honor.

Mr. Thomas was formerly head of Drexel and Co., and a partner in the J. P. Morgan banking firms.

Chicago Area Plays Host To Students of Religion

When students of St. Katharine's School, Davenport, Iowa, paid a whirlwind visit to Chicago they had no idea they'd get a whirlwind reception.

Their visit was a three-day field trip as part of a study of world religions. It aroused such local interest a Davenport newspaper sent a photographer-reporter to Chicago to cover the tour. Two Chicago papers snapped pictures as the students entered their hotel. At various times

art instructor, paid visits to the Oriental Institute, K.A.M. (Jewish) Temple Sabbath Service, Buddhist and Greek Orthodox Churches and participated in discussion sessions with representatives of Islam, Shinto and Hindu religions.

They learned that Buddhists believe in neither a supernatural being, heaven, nor hell, but in the principle of non-self or soulless egolessness, the awareness that all is one in its universal essence and that there can be no permanent self-entity and no independent self.

They found out that the Moslems

'Another Chance' Boosted

Joint sessions of a clergy conference and district meetings of the Woman's Auxiliary were held in the Diocese of Central New York with Bishops Malcolm E. Peabody, diocesan, and Walter M. Higley, suffragan, leading the worship.

Guest speakers at each of the five area clergy-auxiliary meetings were Maj. Gen. Ray W. Barker, headmaster of the Manlius School, and the Rev. Dr. Shunji Forrester Nishi, Dean of the Central Theological Seminary of the Holy Catholic Church in Japan, Tokyo.

Offerings from all the meetings were earmarked by the Woman's Auxiliary toward the Church's new 13-week radio program on applied Christianity, "Another Chance" (ECnews, Sept. 19).

In Brief

St. Catherine's Home, which provides low-cost residence facilities in New York City for working women between the age of 21 and 40, has been reopened recently following extensive renovation and redecoration during the summer. Since the home is especially for newcomers, length of residence is limited to two years.

Marguerite Hyer, formerly on the staff at Christ Church Cathedral, St. Louis, Mo., is now Director of Christian Education at St. Stephen's Church, Ferguson.

Mrs. Almon A. Jaynes, of New Hartford, becomes Consultant in Christian Education for the Diocese of Central New York, effective Jan. 1, by appointment of Bishop Malcolm E. Peabody. Mrs. Jaynes was for five years Director of Christian Education at Zion Church, Rome (N. Y.), and before that was a medical-social consultant at the Utica Dispensary. She is the widow of the late Ven. Dr. Almon A. Jaynes who was archdeacon of the diocese for eight years. In her new position, Mrs. Jaynes will act as advisor in Christian Education to the clergy and the 141 parishes and missions of the diocese.

Miss Gladys Quist, formerly assistant secretary of the Children's Division of the National Department of Christian Education, was installed recently as Director of Field Work of Windham House, the Church's graduate training center for Church women in New York. In her new job, Miss Quist teaches a course in Religious Education in the Episcopal Church at Union Theological Seminary, N. Y. C.



Chicago Rabbi Jacob Weinstein explains a Torah to visiting students

on the tour reporters and citizens sought interviews and statements.

The tour, sponsored by the Chicago Conference of Christians and Jews, created considerable interest among the various faiths in the Chicago area because of its comprehensiveness.

It was described by the education director of the conference, Edward G. Olson, as a sort of experiment to see whether groups can assimilate such a vast amount of information in such a short period. The Davenport group's excellent response has paved the way for future conferences of this type.

Prior to their leaving Davenport, the Rev. William Bagby, assistant school chaplain, had charged the girls to "try to take something along from each place visited in hopes of understanding the wholeness of God."

The nine teen-age girls under the guidance of Mrs. Leon Lyle, their class instructor, and Miss Jan Rorem,

don't consider Mohammed a god but a prophet, and that Moslems pray to the same God and Saviour as the Protestant and Roman Catholic. Shinto, they heard, has many deities—good and bad.

Effectiveness of the tour was reflected in the comments made by the girls themselves:

From Joan Freeman—"Prejudice is just a lack of knowledge of what other religions are like."

From Wilma Dunkle—"... I think people are more tolerant today of asking and being asked questions about their religion."

From Carol Sindt—"Our concepts of God are the same. It makes you wonder why Christians and Jews shouldn't be closer."

From Rosemary Simpson—"When you see how wonderful people of other religions can be, it reminds you of the Campfire Girls' theme this year: 'Let's be different together.'"

Southern Virginia Diocese Plans Alcoholism Meeting

After an address by the Rev. Edwin T. Williams, the clergy of the Diocese of Southern Virginia decided to hold a special conference devoted entirely to the problems of Alcohol and Alcoholism.

Mr. Williams, secretary of the diocesan Department of Christian Social Relations and recent graduate of the Yale Summer School of Alcohol Studies, pointed out to his colleagues the confusion that exists regarding the total understanding of this problem and divided his subject into two parts: alcohol, with its group of problems (such as drunken driving) and alcoholism, the disease, with its group of problems (such as the alcoholic, his family, etc.).

Talbot Hall, new diocesan conference center at Norfolk, was the scene of the annual clergy conference conducted by the Rt. Rev. George P. Gunn, Bishop of Southern Virginia.

Main portion of the program was devoted to the Department of Christian Education, directed by the Rev. William Hutchinson, who lead a discussion on Parish Life Conferences. The Rev. James P. Lincoln, director of Christian Education for the Diocese of Virginia, presented the Church's new curriculum.

Other conference business included establishing an endowment fund for Talbot Hall when the Southside convocation of the clergy voted to give \$100 for that purpose. In addition Jack Mason, chairman of the Diocesan Laymen, and Roy Charles, Department of Promotion chairman, addressed the meeting.

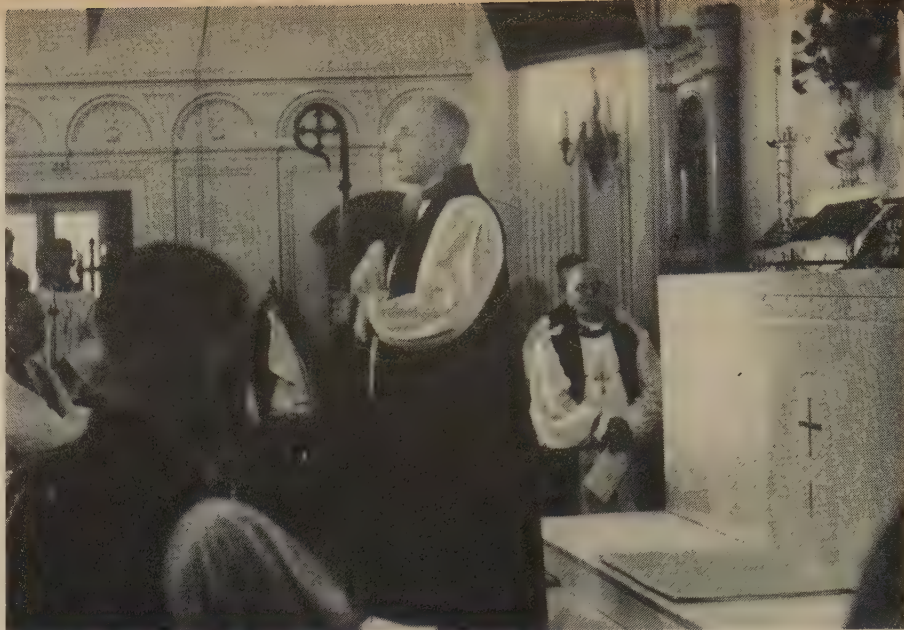
Australian Invitation

Immediately after General Convention in Honolulu next September, the Rt. Rev. Henry Knox Sherrill will pay the first visit of an American Presiding Bishop to Australia.

He will address the General Synod of the Church of England in Australia at its quinquennial meeting (every five years) in October, 1955.

In announcing Bishop Sherrill's plans to visit "Down Under," a National Council spokesman said that several other bishops will accompany him although the exact number has not yet been determined.

Bishop Sherrill's invitation was extended by the Most Rev. Dr. Howard W. K. Mowll, Archbishop of Sydney and Primate of Australia and Tasmania.



Bishop Stuart, fully vested, holding pastoral staff in St. Paul's chancel

New Georgia Bishop

Albert Rhett Stuart became sixth Bishop of Georgia during two-hour colorful ceremonies televised by the U. S. Army Signal Corps in St. Paul's Church, Augusta.

Presiding Bishop Sherrill was consecrator, assisted by the Rt. Rev. M. S. Barnwell, retiring Bishop of Georgia, and the Rt. Rev. Girault M. Jones, Bishop of Louisiana.

The church was filled to beyond its 900-capacity, while thousands in the city's television audience viewed the procession of 200 clergy and guests. Bishop Noble C. Powell of Maryland preached the consecration sermon.

Bishop Powell deplored "chauvinistic nationalism" and referred to the invention of the word "genocide" to describe modern man's attempt to destroy whole races.

He charged Bishop Stuart to "take heed to yourself" . . . "take heed to the whole Church in your diocese, not just a part of it" . . . "to put on the whole armor of God and keep it on."

Attending presbyters for Bishop Stuart were the Rev. T. Porter Ball, rector of St. Paul's Church, Savannah, and the Rev. Allen B. Clarkson, rector of the Church of the Good Shepherd, Augusta.

Before his consecration, Bishop Stuart, in a letter to the clergy and people of the Diocese of Georgia, asked "that each member of the Church in Georgia, clergy and laity, renew the vows of Christian discipleship and join me in rededication of ourselves to our Lord and His Church."

In Brief

The Rt. Rev. J. Brooke Mosley, Bishop Coadjutor of Delaware, observed the first anniversary of his consecration Oct. 28.

The Rev. Henry R. T. Brandreth, rector of St. George's Anglican Church, Paris, France, is winding up a two-and-a-half month lecture tour of the United States. Fr. Brandreth was an assessor appointed by the Archbishop of Canterbury at the Lund Faith and Order Conference. He is vice-president of the Anglican-Orthodox Fellowship in France and is a member of the Church of England Council on Foreign Relations. He is described as an "undoubted authority" on ecumenical matters and is the author of many books.

The Rev. Ivor I. Curtis, two-years rector of St. James' parish, Los Angeles, has recently been appointed chaplain of the Presiding Bishop's Committee for Laymen's Work in the Diocese of Los Angeles by Bishop Francis Eric Bloy. This is the first clergy appointment to be made to the laymen's group in Southern California. Chaplain Curtis was formally presented to the group at the annual Laymen's Conference in Pasadena.

The Rev. Dr. Frederick Myers Morris was installed as tenth rector of St. Thomas' Church, New York, by the Rt. Rev. Horace W. B. Donegan, Bishop of New York, at ceremonies attended by more than 1,200 parishioners. Dr. Morris, former dean of St. Mark's Cathedral, Minneapolis, succeeds the Rev. Dr. Roelif Hasbrouck Brooks who retired Oct. 1 to become rector emeritus after 28 years at St. Thomas.

American Bishop Visits West German President

Bishop Stephen E. Keeler of Minnesota is the first American bishop to call at the Bundespraesidiumamt, the White House of the West German Federal Republic.

As representative in Europe for the Presiding Bishop, Bishop Keeler called on President Theodore Heuss, President of the West German Federal Republic, to offer his congratulations on the acquisition of West German sovereignty.

Also present were the Rt. Rev. Josef J. Demmel, Old Catholic Bishop of Germany, and the Rev. J. L. B. Williams, Minister of the American Church in Bonn, who returned to the United States Nov. 1, to a pastoral assignment in the Diocese of Virginia.

Meanwhile, during Bishop Keeler's first official visitation to the Pro-Cathedral of the Holy Trinity, Paris, he confirmed the largest class at the cathedral since the war.

His agenda in Europe also included a call on General Alfred Gruenther, Supreme Commander at SHAPE; lunch with American Ambassador to France, C. Douglas Dillon; confirmation at the American Air Base at Laon; a visit to St. Sergius Institute of Orthodox Theology, recent benefitters of a grant from the Episcopal Church, and tours of the American Churches in Nice, Geneva, Florence and Rome.

In Memoriam

"... He wisely surmised that it was as important to know what kind of man had a germ as what kind of germ had a man."

This was one of the tributes paid to the late General William Crawford Gorgas, whose 100th birthday anniversary was commemorated by a special service at the Cathedral of St. Luke, Ancon, Canal Zone.

Most of the books written about General Gorgas, said Bishop Reginald H. Gooden of the Canal Zone, deal with Gorgas the scientist, the sanitary engineer, the medical administrator.

But not so well known to the world is the Christian faith of General Gorgas, which was the motivating power in his life.

Following are other excerpts of the memorial sermon preached about the general by Bishop Gooden:

"One of the first remarks that was made to him when he reached the



*German-American Fellowship at West Germany's "White House"**

isthmus in 1904 came from none less than the chairman of the Isthmian Canal Commission: 'Gorgas, we're building a canal, not a health resort.' The first governor of the Canal Zone arrived soon after and added to Dr. Gorgas' burdens by making it clear that he believed that every dollar spent on mosquitoes was a dollar thrown away. . . .

"During his tour in the Canal Zone as Chief Sanitary Officer, Colonel Gorgas attended Church services each Sunday morning at his home and later in the Chapel of St. Luke the Beloved Physician, which he helped to build. Frequently he conducted Morning Prayer in the absence of a clergyman . . .

"Gorgas, the believer, was right about life; and I believe that he was also right in his Christian hope for the life of the world to come. His wife said of that hope, 'He often thought of the future life with the simplicity of a child. His scientific training did not warp his spirit from its quest after God and His Kingdom.'"

General Gorgas was a graduate of the University of the South, Sewanee, Tenn., where his father, Josiah Gorgas, a retired brigadier-general, was the first president. Young Gorgas studied medicine at Bellevue Hospital Medical College, N. Y., and entered the Army Medical Corps as a lieutenant in 1880.

Helping Hands

While Hurricane Hazel did no damage to Church property in Port-

au-Prince, Haiti, clergy and the Sisters of St. Margaret there have been ministering to victims of the floods left in Hazel's wake.

The Rev. Messrs. Roger Desir, Pierre Thevenot and Octave Lafontant, together with half a dozen scouts from the cathedral troop, were on the first truck sent by the Red Cross to try to cross the flooding river five miles north of Port-au-Prince which was blocking communication with Croix-des-Missions, where people were stranded.

The following day, Fr. Desir and some of the scouts joined others in trying to get help to the people, some of them in trees, all with very little food for two days.

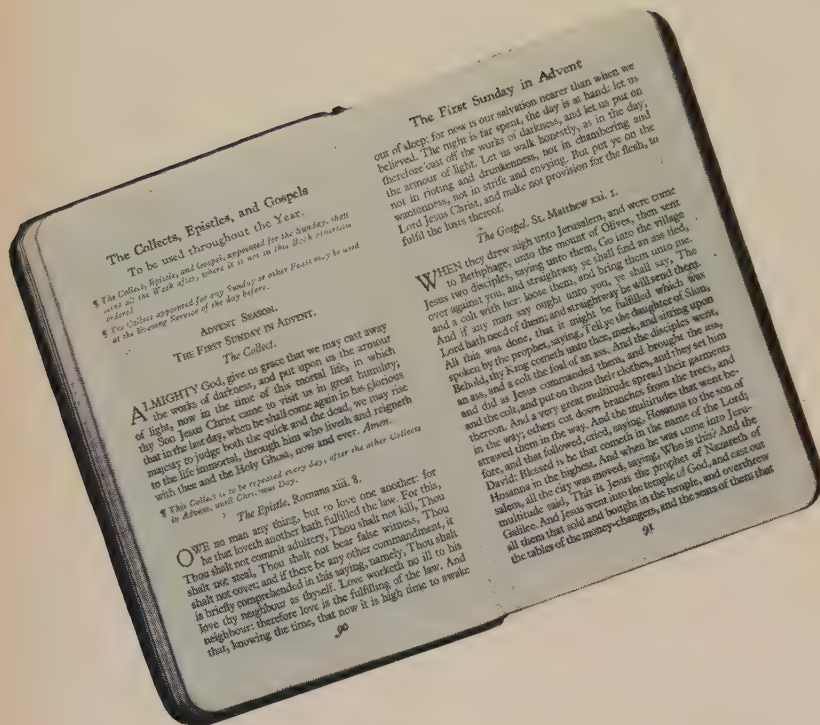
When evacuees were flown out by helicopter, Sister Joan directed the caring of some 28 small children and babies at the Church's St. Vincent's School for Handicapped Children. She was assisted by the faculty and Red Cross volunteers.

Meanwhile, the convent became a headquarters for the sick or injured refugees and the auditorium of Grace Merritt Stewart School for Girls was soon the temporary home for some 80 children, including a few babies. The care of these children was directed by Sister Claire and Sister Anne Marie.

Sister Anne Marie and Fr. Desir are directing the continuing big job of handling so many small children, assisted by women and young people of Holy Trinity Cathedral.

* L. to R. Chaplain Williams, Bishop Demmel, President Heuss and Bishop Keeler.

Looking Forward With Hope



The notes of Advent instill into us two moods. There is joy in the redemption which has come to us in Christ and in the deliverance from our sins of which the season makes us so aware. There is awe before the judgment under which we ever stand and the judgment which awaits "when every man's work shall be made manifest for the day shall declare it." Yet, in God's judgment we, through repentance and faith, have the living hope that we shall find mercy and that "we may rise to the life immortal."

In one sense, during the Advent season, we are in the Old Testament period of the Christian year. In spirit and recollection, we stand in expectation with the ancient people of God as they looked and longed for a new day when God would come with power and glory in some unique way to establish His Kingdom among men and when the prophecy would be fulfilled, "To the light which sat in the region and shadow of death is sprung up." We feel the eagerness of the anticipation fired by Zechariah, "Behold, thy king cometh unto thee; he is just, and having salvation." Then we hear the voice of the herald, "Prepare ye the way of the Lord."

Thus Advent is a time of preparation, as well as expectation. The way we spend Advent bears on the kind of Christmas we shall experience. In our world there are two kinds of Christmas: a Christ-centered Christmas and a Christmas without Christ. There are two kinds of Advent: two kinds of preparation. One which we use to get ready in heart and mind by prayer and penitence to receive the gift of God in Christ. The other is one in which we are so apt to be over-occupied with shopping, wrapping gifts, mailing cards and getting ready for parties that we run the peril of losing sight of God Incarnate and are not ready perhaps for the 25th of December but not for Christmas.

For our soul's health we sorely need a real seriousness about observing Advent that we may better understand why God came to us as He did in Christ. Our joy at this sign of God's favor must not be allowed to swallow up our realization of our need to be healed, to be delivered from our sins and to be redeemed by Christ. Advent is rightly a somber season. We are summoned to think of our badness as we marvel at God's good-

ADVENT, the first season in the Christian year, is the time we prepare to celebrate worthily the birth of Christ. It is also a season in which we prepare ourselves for the coming of the Kingdom of God and recollect that, according to the Gospel, the Kingdom of God is always at hand.

In Christian history and devotion, the season has sounded two tremendous notes. One, He Who was to come did come. Two, "He shall come again, with glory to judge both the quick and the dead." A third note is also heard, our Lord is always coming to us in love and judgment.

Thus Advent bids us to look backward to the event, prepared for by Scripture and prophet, which split human history into two parts in the days of Caesar Augustus, "When Cyrenius was governor of Syria." It bids us to look forward with hope and patience, to that coming time when Jesus Christ shall appear in His majesty and shall stand fully revealed as the victorious Lord before Whom no enemy can stand. To the believer, the first and second comings of our Saviour are experienced as continuous and eternally present realities.

Patience

Failure to do it is to make Christmas the relevant feast it has become in this secular age.

"For judgment came I into this world," said the Lord. We need time to ponder this fact in that the news that He also came in mercy and love may be to us truly glad tidings. A patient people, humbly seeking forgiveness for the sins which have sorrowed God, are always ready to listen with joy when they hear the Christmas Gospel.

Though we devotionally enter into the experience of expectation shared by the old Israel, as the new Israel, we rejoice in the possession of the gift while preparing to celebrate the birth of the Promised One. What they longed for by faith, we have seen, do see and will see. We believe His glory and we shall behold His glory when He shall come again. But there need be no sense of unreality in our observance of Advent and all that.

Christ's coming cannot be thought of only in the past and future tenses. Christ abides with us in the Holy Spirit; His glory ever brightens the days of all those who see it by faith; and the believer is stayed by the pledges and assurances of His constant presence given in Scripture, in the preaching of the Word, in worship and sacrament. The coming of the Lord is a continuous reality. He is Immanuel—God with us. Christ comes in every manifestation of reigning power. He comes whenever a lost child of God is found; whenever a sinner repents; whenever faith is born in a human heart; whenever Christ raises the walking dead to a new life. Christ comes in every stormy crisis of history when old evils come under catastrophic judgment; when established orders grown stiff in pride and fading in God's way must be thrown down; whenever there is any great moral and spiritual awakening arousing a passion for justice and righteousness among men; whenever the Church turns off her lethargy and gains a new vision for her God-appointed task to proclaim the Gospel to the whole world.

The Christ Who came is ever coming and ever present. He has not left us as orphans. So may we live with hope and expectation in this present secular world, where the enemies of God seem

often triumphant, certain that the final victory is Christ's and that we shall be privileged to share in that victory if we endure with faith and patience to the end. Advent is the time to think on these things so that our Christmas joy may be full as we celebrate the first coming of the Lord Who said, "In this world ye shall have tribulation; but be of good cheer; I have overcome the world," and "Lo, I am with you always, even unto the end of the world."

Roll Up Your Sleeves!

THIS is no time to coast, as the saying goes.

There are jobs to be done, with the Every Member Canvass still in motion in many parishes, and with the vital Builders for Christ program in the unfinished stage. This is the time to roll up our sleeves and really get to work. Both of the campaigns are of the fund-raising variety, but must be put in proper perspective.

Fail in the Every Member Canvass, and the program of your parish or church is curtailed; fail in the Builders for Christ aim and the work of the Church throughout the world must, too, be curtailed.

No parish priest, no vestry will hesitate to strive to the fullest to insure the success of the Every Member Canvass. But, if in our individual parishes we succeed in raising the funds to spend on ourselves, we have that much more responsibility to succeed in the Builders for Christ drive, because that is money to be spent on *others*.

The reason this is pointed out is that reports from parishes in many sections of the country indicate prospects are good for success in the Every Member Canvass. But, in the Builders for Christ move *not one additional* dollar was pledged (according to '281') in the two-week period preceding the time this magazine was about to go to press. The figure, as in our last issue, remains the same—\$3,301,339.97.

For both of the vital campaigns, let's roll up our sleeves!



A treaty outlawed germ-gas warfare. What is going to be done about the use of the other twin threats: A-bombs and H-bombs.



HIGH COST OF SILENCE

By GEORGE R. FAIRLAMB, JR.

Retired Navy Captain asserts the Church can do three things to fight the danger of "barbaric destruction"

IT is more than nine years since two atomic bombs were dropped on the cities of Hiroshima and Nagasaki, killing 120,000 civilians and wounding 160,000, according to the final estimate of the United States Strategic Bombing Survey.

Since then, the power of our atom bomb has increased six-fold, and the hydrogen bomb with 600 times the destructive power of the Hiroshima bomb has been invented. Since then, the New Look has been officially proclaimed as the U. S. defense policy. The New Look frankly puts emphasis on "strategic" bombing with these bombs.

Since then, no effective voice of protest has been raised. The Church is busy preparing the souls of those to be slaughtered. It seems to overlook the fact that the clergy, the cathedrals, the churches and the cemeteries will be blotted out; that there will be no place for, and no

need for final rites for the dead—only a smoking funeral pyre.

Has the Church become fatalistic? Why is it silent in the face of the coming barbarism? Will it remain silent or will it speak out?

If the Church chooses to address itself to the problem that humanity faces with the advent of atomic bombs, there is a way, which with God's help and hard work, might save millions of people and the world's culture from being ruthlessly snuffed out.

Actually, there are two problems. The first is control of fission bombs, and the second is the manner of using any kind of bomb—the concept of "strategic" bombing, which indiscriminately destroys civilians, as against the concept of "tactical" bombing, which limits the use of bombs to the zones of the combat armies, and thus jeopardizes only those civilians who are unfortunate

enough to be in and near military targets in those zones.

The first problem is easier to solve than the second, because although the precedent of Hiroshima has been set, the pattern has not been set as with "strategic" bombing.

The Baruch plan to eliminate atom bombs has failed. They exist, and cannot be mesmerized out of existence. This was tried with the cross-bow, the gun-powder and the submarine. Neither have poison gas nor germs been eliminated as weapons; but they are under control. They were not used in the last war, nor in the current ones. Why? Their use is restrained by treaty agreement; and so far the treaty has worked. Most of the important powers that ratified the treaty, (the U. S. did not, but certainly should), reserved the right to use them in retaliation, if an enemy used them first.

Now if, in this gas-germ treaty,

we substitute the words atom and hydrogen bombs, we would have the same restraints on them that presently hold in leash poison gas and bacteria—fear of retaliation, and a sense of morality. If we kept the bombs for use only in reprisal, it could be that we might not have to use them at all. At least, as long as the U.S. keeps a larger store than our enemy, he is less likely to use them first.

The Church could bring pressure to bear to have such a treaty negotiated, as a possible way out of the impending holocaust. Admittedly a tenuous way, but better than nothing. The Church could also bring pressure to bear to have the gas-germ treaty resubmitted to the Senate, (It was withdrawn in 1947, after pending there since 1926), and ratified. Forty three nations have ratified it.

The second problem is more complicated and difficult of solution. "Strategic" bombing deteriorated into simple mass bombing of the civilian population during the last war, to terror bombing of residential areas. This concept of war is contrary to that which forbids bombing except in the zones of the combat armies. The British air expert, J. M. Spaight, who served as Principal Secretary in the British Air Ministry, says in his books, *Air Power and War Rights and Bombing Vindicated*, that the first "strategic" bombing attacks in World War II were launched by Britain in May 1940.

The German blitz of London began in September, and he says Germany was defeated because it did not understand "strategic" bombing, but built its air force for tactical bombing. In short, Spaight and Air Marshall, Sir Arthur Harris, credit England with the concept. The former argues logically and convincingly in justification of killing workers in factories, but the theory in practice moved on to cut labor supply at the source by killing workers by night in their homes. F. J. P. Veale, an Englishman, has written a documented indictment, *Advance to Barbarism*, which carries a foreword by Dean Inge of St. Paul's Cathedral. Their lone protest seems to have attracted scant attention, and produced no results.

Figures of the United States Strategic Bombing Survey indicate that it was almost as hazardous to be a German or Japanese civilian, as to have been in uniform. It reports as a conservative estimate, between seventy and eighty thousand decomposing corpses in the ruins of German cities in the late spring of 1945. It was even more dangerous to be a civilian in Japan. The Survey's data from several cities were missing, and all data were incomplete, due to loss of records, yet it accounts for 803,000 civilian casualties in the nine month period of bombing the home islands, as compared with 778,885 casualties in the army for the whole war! Forty per cent of the area of sixty-six cities, it says, was de-

stroyed, including 969 hospitals, mostly "during the mass burning of cities with fire bombs." The pity of it is that Japan was already defeated when these attacks started, and had even sued for peace before the two atomic bombs were dropped and killed 120,000 outright.

Horrible as conventional bombs are, it staggers the imagination to think of using atomic and hydrogen bombs in the same indiscriminate fashion. If, by treaty, we can restrain their use, very much indeed will have been gained; but much would still remain to be done to restrain the indiscriminate use of conventional bombs.

The great American humanitarian, John Bassett Moore, an authority on international law, describes in volume six of his *Collected Papers*, the proceedings of The Hague Conference on Rules of War For Aircraft, held in 1922. He was our representative there. A draft treaty was signed defining military targets and agreeing to confine bombing to zones of combat. These principles were then and later espoused by the United States, and were not abandoned until we entered World War II when the pattern of terror bombing had already been set. There were no ratifications and nothing came of the draft treaty.

Nothing may come of an effort to revive the humanitarian principles that it contained. Certainly nothing but barbaric destruction can come,

(CONTINUED NEXT PAGE)



EPISCOPAL CHURCHNEWS, NOVEMBER 28, 1954

**"The manner of using any kind of bomb,"
is also part of the problem, the author says**



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Churches Protested A-bomb at Evanston

Action by Churches, formally urging the abolition of nuclear weapons, has occurred more frequently, perhaps, than Capt. Fair-lamb assumes. However, it can be said that in comparison to the Church's verbal opposition to other items of public interest, the retired Naval officer is fair in citing the "silence" of Churches, as he says, "in the face of coming barbarism."

Since the article was written, the World Council of Churches

lashed out at the threat of fission bombs in a resolution at the recent Second Assembly in Evanston.

In 1950, the then Federal Council of Churches' executive committee, headed by Bishop Angus Dun of Washington, issued a report on "The Christian Conscience and Weapons of Mass Destruction," which sought collective action against world lawlessness.

unless public conscience and morality is aroused. Where else is this conscience and morality if not in Christian men and women, and who will arouse it if not the ordained ministers of Christ?

In August 1949, representatives of all important and many minor powers signed the Geneva conventions for the protection of civilians in time of war. They had been drafted after four years of hard work under the auspices of the International Red Cross. One of them provides zones of sanctuary for old men, women and children, to be immune from any kind of attack, including bombing. Thirty-one nations have ratified this convention. We have not. Can the Church here and abroad do anything about this? I think it can and should.

There are three constructive things which organized religion can do to ameliorate the horrors of war, and can start doing them right now. It can demand ratification of the gas-germ warfare treaty, ratification of the 1949 Geneva Conventions, and negotiation of a treaty to use fission bombs only in retaliation. It is not an impractical approach to the problem, and is as realistic as can be made at this time. Thence, it can move in on the much more difficult problem of indiscriminate "strategic" bombing of civilians. The Church ought to accept this challenge to humanity. I should like to see my own Episcopal Church spearhead a movement back to the humanitarian principles which our government has abandoned.

END

For Further Reading

Here is a short bibliography for those interested in pursuing the subject further.

"Hiroshima," by John Hersey.
"The Catastrophic Bombing of Hamburg," "Overall Report—European War," "Summary Report—Pacific War." (U. S. Strategic Bombing Survey, Government Printing Office, 1947).
"Basic Field Manual," (do 1940).

"Collected Papers of John Bassett Moore," vol. vi, pp 12, 140.
"Aerial Bombardment and the

International Regulation of Warfare," by M. W. Royse, 1928.

"Air Power and War Rights and Bombing Vindicated," by J. Spaight.

"Bombing Offensive," by Arthur Harris.

"Legitimate Targets in Aerial Bombardment," in vol. 23, "American Journal of International Law."

"The Distinction Between the Combatant and Non-Combatant in War," in vol. 39, "American Journal of International Law."



Wally Cox:
low pressure

Refreshingly Uncolossal

By WILLIAM MILLER

MR. PEEPERS comes through only dimly on television sets in our area, but there is something appropriate in that. Beside such glaring neon lights as Godfrey, Berle, and Liberace, Mr. Peepers is a dim little bulb: dim, obscure, and wonderful. In the world of the "Colossal," Mr. Peepers is unpretentious. In a high pressure area, his is a low pressure program. The little flute melody which announces the Peepers program interrupts the trumpets and cymbals of Big Productions, and supplants the standardized and stereotyped with a fresh and intelligent comedy. Amid all the Big Operators, Mr. Peepers is just a small town junior high school teacher.

"Teacher" and "small town" could be stereotypes, too, but on the Peepers television program they are not. There is in the list of the television writer's cliches a standardized formula for the meek little man, a Casper Milquetoast, upon which the writers might have drawn, letting the familiar pattern do their work. There are plenty of teachers in the formulae of the lively arts, too: Ray Milland plays one in another situation comedy, a teacher at a girls' school whose predicaments and whose character are entirely predictable. "Our Miss Brooks" is a teacher, too. And as for small towns, well, there are probably more small towns in television than there are in its audience, and people sit in their houses on the Pilsudski Skyway and watch

programs about Main Street. But the creators of Peepers did not rely on these hackneyed forms. They wrote of a teacher in a small town, but in a fresh, imaginative, concrete way.

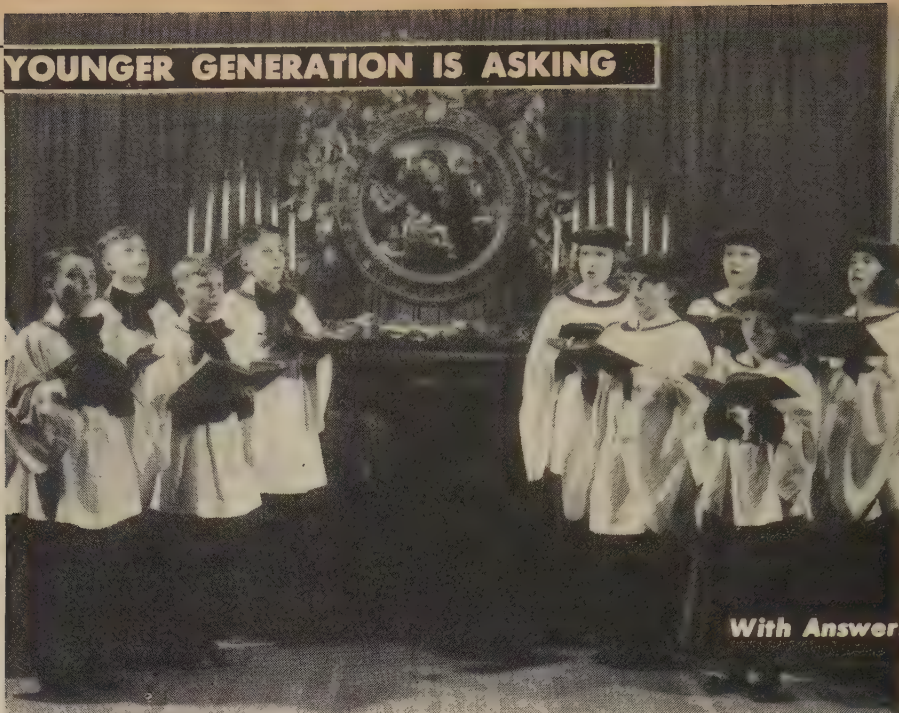
Jefferson City, the town where Peepers lives, is not the impossibly sentimental, flat and false small town of soap opera and of the Main Street corner drugstore advertisement; Mr. Peepers, the teacher of biology in Jefferson City's junior high school, is not a standard school teacher, either. That the form of a situation comedy about a teacher, which in the abstract sounds all too familiar, could be used on television for a really fresh and creative program, shows that here, on this medium as elsewhere, men can come up with something unexpectedly good. It gives the lie to those who take a dogmatically negative view of the new medium.

The conception of the program is richer than most. Mr. Peepers, Nancy, the school nurse whom he now has married, their friends Wes and Marge, Mrs. Gurney ("I feel all over queer"), and all the others, are characters sharp enough and humorous enough and real enough for a continuing comedy about their lives. They are types, skewed to humorous exaggeration, but they are not stereotypes. A large part of the excellence of the program rests, of course, in the outstanding comic acting, not only by Wally Cox as Peepers, but by all the others, down to the inci-

dental parts of jewelry salesman or janitor.

We have followed Mr. Peepers now in his teaching and his bumbling courtship, through his marriage and now into the first days of his newlywed life ("One thing about having orange crates for furniture; it's hard to get it insured.") The audience follows these events, which sound like standard, popular stuff, with continuing amusement and interest. Why? Because basically well conceived and well understood situations and characters are presented with continually fresh and concrete detail. Given the excellence of the central conception there is no need to ruin the program by reaching for gags or contrived humor. Instead the trivia of life with Peepers are concretely presented, in loving and uproarious elaboration. The quiet, owl-eyed sobriety with which Peepers gets involved in the complexities of teaching biology, or discussing the family budget, or talking about babies with the Wescotts, serves to expose our human complications in a new, and ludicrous light. Discussing the budget with his wife he says, "Do pistachio nuts come under food or entertainment?" and again, "The watermelon bill is way down this month." Such remarks out of context are not uproarious, but observed within the framework of Mr. Peepers' life as presented on television, they have a special kind of refresh-

(CONTINUED ON PAGE 29)



With Answers by Dora Chaplin

DEAR Mrs. Chaplin:

Last year we had a new choir master who was simply terrific. I was an active choir member and missed very few rehearsals. This year we have a choirmistress—she has been in office before—she is a devoted churchwoman giving hours of time and hard work to the Church, but she knows next to nothing about music. I am a music lover, and I cannot bear to hear good music spoiled, and yet if I leave the choir some members are sure to feel that I did it as a personal affront to the choirmistress. I mean no rudeness to her, but it spoils every church service I attend as a member of the choir to be forced to sing under her direction. Please don't think I exaggerate; everyone in our congregation bemoans our music, but no one else has offered to take the choir. Should I make the sacrifice and join the choir even though I can't enjoy our Church services as I ought? If I didn't love music quite as much, or if the directress were even half-way competent, I would never hesitate, but as it is I need help.

16-year-old girl

DEAR

You have certainly posed a hard question and it will be interesting to see whether some of our readers disagree with my answer. Let me first assure you that you have my sympathy! It is difficult, when you have a good ear, to feel that the music is being "murdered." I have sympathy for a lot of other people in this situation, too. I don't sup-

In The Right Key

pose the directress is very happy, or your rector, and people in the congregation are critical, too, but you say that "no one else has offered," so the poor lady is evidently doing the best she can. Why not do all you can to help her? I imagine you probably have a good voice and also musical taste, since you are so interested. I am assuming that because of this you sing in tune, and can be of real use in the choir?

Now ask yourself (and I believe you are a very honest person), *why* do people sing in choirs? I am sure you will find a variety of answers, some of them sing for selfish reasons, some from a sense of duty, and others because they know their natural talents are not their own, and they want to offer them back to God in worship and praise. Many would tell you that "they just like to sing."

I think you are needed, and I hope you will stay. There is another way you can help, too. You have some leadership qualities, and you as a person can be a great influence in either causing further discontent among the members, or getting them to cooperate and do their best. If the directress feels you are with her, she, not being an ogre, would after a time probably be ready to listen to some suggestions. If she feels nothing but critical attitudes, she will close her mind.

I suggest that you lead a "Help

the Choirmistress" movement (unobtrusively, of course), and rest assured, your rector is going to look about for further help. No need to make a poor situation worse!

Always remember when you go to your church, that God may rejoice more in the imperfect efforts offered in His Glory than in the technically perfect performance of a professional choir who sometimes show off to a congregation which, instead of participating, leans back and becomes an audience. I hope someone will encourage the congregation, as well as the choir, to stand behind the brave lady who is filling in a gap. I hope you will all make a joyful noise together! But remember—those little whispers of discontent spread like forest fires. The hopeful thing is that the unselfish, loyal whispers can be even more powerful. Do write and tell me what happened.

Dear Mrs. Chaplin:

Your column is one of the finest anywhere for young people . . . I use it periodically in my class, and the discussions are always lively on those days! . . . Do you know of any religious plays, not too involved and of good quality? I am interested in Church plays and skits, both for adults and children. Can you recommend any good sources?

Mrs. T. M. (Tenn.)

(CONTINUED ON PAGE 28)

Skyline Drive!

By RED BARBER

THE "Cowpokes" of the University of Wyoming have been getting a steady dose of solid single-wing football this fall from a coach whose own proficiency as a tailback in that type of power offence left little to be desired just about two decades ago.

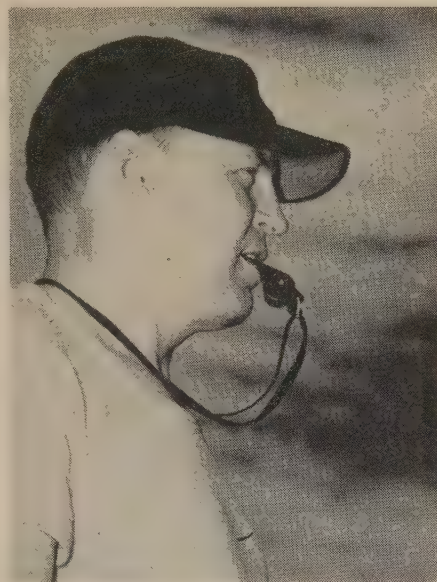
When William Phillip (Phil) Dickens headed west for the campus at Laramie, Wyo., he took with him not only a thorough knowledge of fundamental football and the single wing, but a full realization of another power, the Church and its teaching—which he frankly admits has given him fortitude when needed.

I say "headed west," for Phil left his post as coach and director of athletics at Wofford College in Spartanburg, S. C., early in 1953 to take over the grid mentoring at Wyoming. Named South Carolina's Coach-of-the-Year in 1949 and 1951, Phil had come up to collegiate coaching the hard way—tutoring the teams at a high school, junior college, acting as backfield coach at Wofford and North Carolina State, before going to Georgia (Navy) Pre-Flight at Athens during the war. An assistant in '45-'46 at Mississippi State with Bowden Wyatt whom he succeeded at Wyoming, Phil went to Wofford in 1947, and his squads there compiled an admirable record. In 1949, his Wofford team won all of its eleven games and was invited to the Cigar Bowl at Tampa, Fla., only to lose to Florida State, 19-6.

It was at the University of Tennessee that Phil Dickens, a native of Hartsville in that state, became known as one of the greatest tailbacks ever produced under the single-wing system of coach Gen. Bob Neyland. In 1936, after two previous years of varsity play in which he churned up plenty of turf in ground-gaining, Phil won Tennessee's Circle and Torch award as the institution's most outstanding athlete for the four years, 1933-36. He has continued to stress the single-wing attack learned at that Southern football seat, and I understand that Wyoming is the only member of the Skyline Conference employing that type of offense. Phil has great hopes of developing the Cowpokes into a Conference title.

A member of The Church of the

Advent while in Spartanburg (he was honored as the community's Man-of-the-Year in 1948 by the Kiwanis Club), Phil is now a vestryman at St. Matthew's Cathedral in Laramie, Wyo. The Cathedral's Dean Otis Jackson was quick to offer thanks for the roles played by the Dickens family in Church life, including Phil's work on the Religious Education Committee and Mrs. Dickens' efforts in women's activities. She is the former Ellis Jones of Rayville, La., and there are three children,



Coach Dickens: 'Security'

Peggy, Billy and Randy. The oldest, Peggy, is a leader in the Young People's Fellowship and a member of the choir. A real "steady" Church family, says Dean Jackson.

In his personal view, Phil firmly believes that an athlete stoutly grounded in religion and Church worship gains the proper poise and confidence. "A boy senses security," Phil says, "especially when he is a freshman and is reporting to college for the first time. He is able to go to Church and talk with his clergyman; who in turn introduces him to members of his Church and in a short time the boy feels secure, becomes part of the community. Religion also aids in building morale, and causes a boy to lose his selfishness and to think of others instead of concentrating on himself." END

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*Rt. Rev. Hamilton H. Kellogg, D.D.,
Bishop Coadjutor of Minnesota, (Epis-
copal), "A genuine contribution to de-
votional and meditative literature. A
grand piece of work; a fine, stimulating
book. It is the sort of volume which
brings peace and poise to those who are
burdened."*

*John Baillie, Edinburgh, Scotland, a
president of World Council of Churches,
"I hope very much that this book will
be widely used."*

*Amos Alonzo Stagg, football coach, "A
great contribution to the cause of
Christ. This new book has so much
merit I am sending several copies to
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now stands the long-promised one-
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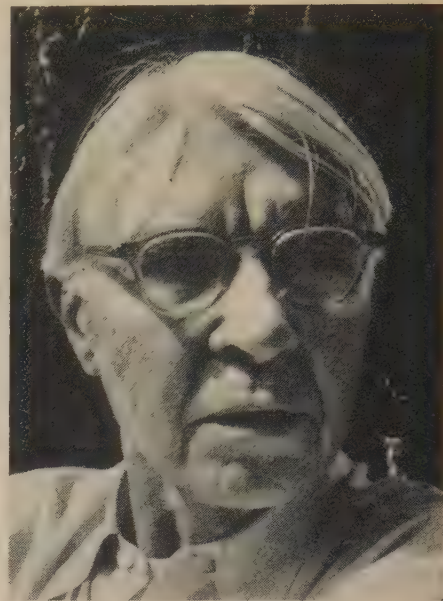
Sandburg warmly admires and
praises Thomas' book. When it ap-
peared he remarked to him: "If or
when I get written and published a
one-volume Lincoln, I hope and be-
lieve the two books will stand on the
Lincoln shelf as good companions
supplementing each other." So they
do, and we are the lucky ones for it.

► **Abraham Lincoln: The Prairie
Years and The War Years.** By Carl
Sandburg. Harcourt, Brace. 762 pp.
\$7.50.

I used the word "adaptation" of
the six-volume work, rather than
"condensation," which would convey
a false impression. Consider this
book as an independent entity so far
as every sense of the completeness
of a work is concerned. The author
himself has prepared it—incorporat-
ing many parts untouched from the
long version, rewriting others, as was
inevitable. He is doing the same total
job, but to a different scale.

The big set has long been one of
my loved possessions and I've done
some grubby statistical comparisons,
just for sheer curiosity. This edition
represents roughly half of the length
of the two-volume *Prairie Years*, and
roughly a fourth of the four-volume
War Years. In the first instance, 900
pages have become 196 pages, with
just about a two-to-one difference in
the word-count per page. In the sec-
ond, 2,400 pages have reduced to 550,
with only minor typographic varia-
tion.

I recommend this new volume
strongly as a gift, especially for such
young people of upper high-school
age as may be deemed equal to it. It
is potentially a character-influencing
book. My special regard for it is due
to the fact that in it you have a great
man, and a great span of history, de-
lineated by a fine poet-historian-bi-
ographer.



Carl Sandburg: poet-historian

► **The Remarkable Mr. Jerome.** By
Anita Leslie. Holt. 312 pp. \$4.00.

Here is a book at once delightful
as a human story and valuable as
social history and the portrait of
an era. Leonard Jerome was the
American grandfather of Winston
Churchill. His career as financier
and sportsman of the mid-nineteenth
century gives him some historical
interest in his own right. Miss Leslie
(his great-granddaughter) paints
his portrait in bright, sharp colors.
Midway in the book she focusses on
daughter Jenny, whose romance with
Lord Randolph Churchill at first
vexed both the American millionaire
and the Duke of Marlborough. The
Churchill family background is
widely explored. The book's action
moves from Rochester, to New York,
to Trieste, Vienna, Paris, London
and Ireland. Miss Leslie is a writer
of notable ability. Her book can be
recommended as entertainment and a
great deal more.

► **Lot's Wife.** By Maria Ley-Piscator.
Bobbs-Merrill. 506 pp. \$3.95.

Mrs. Piscator brilliantly evokes
the ancient world of Abraham and
Lot, the great kingdom of Egypt,
the city-kingdom of Tyre, and that
sinister city of the plain, Sodom.

Her novel is eloquent to an extent that sometimes misses its true mark and confuses, but this does not obscure the fact that her study of the emergence of Abraham as the man of God, and of the conflict in Lot between man and beast, is in the first rank of biblical fiction. Her story is rich in contemporary significance, as the fatal fires of Sodom stand as a symbol of man's more bestial powers.

For the lover of poetry there are two books at hand, fine in content and each also a lovely specimen of book design.

► **Selected Poems.** By Mark Van Doren. Holt. 238 pp. \$5.00.

► **The Classic Anthology Defined by Confucius.** By Ezra Pound. Harvard University Press. \$5.00.

Mr. Van Doren has made his own selection from the whole range of his poetry, so that many volumes are represented. Included is the very long poem, "Winter Diary." Van Doren is a quiet, controlled, and altogether communicative poet, essentially traditional. The greater number of these poems celebrate one aspect or another of nature, together with human emotion closely integrated with the phases of natural seasons. Actually the range is wide and subtle, defying brief summary. A sample from a sonnet of 1935:

That God should love me is more wonderful

Than that I so imperfectly love him.

My reason is mortality, and dim Senses; his—oh, insupportable— Is that he sees me. Even when I pull

Dark thoughts about my head, each vein and limb

Delights him, though remembrance in him, grim

With my worst crimes, should prove me horrible . . .

The other volume, from that tortured and somewhat repellent genius, Pound, is a "recreation for modern readers" of the 305 odes celebrated by Confucius. They are not written by Confucius, being far more ancient, nor even precisely edited by him—hence the word of the title, "as defined," for in a way Confucius' whole life and teaching was a praise of them. He said that they served "to exhilarate, to stimulate awareness, to preach dissociation, to kindle resentment against evil."

Pound has devoted much of his career to Chinese studies. T. S. Eliot called him "The inventor of Chinese poetry for our time." This blend of Pound's English with the ancient

Chinese lyrics makes a remarkable book for the connoisseur of poetry.

► **Saint Anthony of the Desert.** By Henri Queffelec. Trans. by James Whittall. Dutton. 251 pp. \$3.75.

Bearing the Roman imprimatur for its theological acceptability this is an absorbing, excellently written life of the great saint of the desert, father of monasticism, enemy of Arianism. The world of Alexandrian Christianity is its rich background. Much has been written on Saint Anthony, Flaubert's exotic picture being perhaps the most sensational account. The key to M. Queffelec's ap-

proach is in his statement that he wishes "to draw nearer to the true Anthony, who was a sturdy man, and, above all, a man of this earth, and not that victim of diabolical torments, that Christian fakir, who has been created for our entertainment."

(CONTINUED ON NEXT PAGE)

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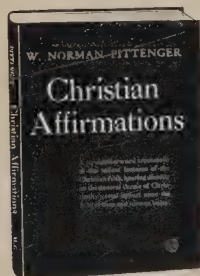
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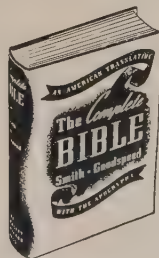
The material in this book comes from three sources: Addresses at Trinity Church, New York, Addresses at the University of North Carolina and an Address to the clergy, Diocese of Connecticut. Publication Date, November 15.

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► **Your Prayers and Mine.** Compiled by Elizabeth Yates. Decorations by Nora S. Unwin. Houghton Mifflin. 64 pp. \$2.00.

This beautiful small book is for the child (but I should think especially a girl) of religious and literary responsiveness, from twelve up. With lovely initial designs and other text decorations, it is a chap book of prayers and devotions from many sources, chiefly but by no means exclusively ancient. The book really is suitable for adults and is a choice thing of its kind. "O Lord, Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me." (Sir Jacob Astley. 17th Century.)

► **Let's Believe.** By Agnes Sanford. Illus. by Ted Sanford. Harper 121 pp. \$2.00.

This book is listed as for four to eight but falls ideally half-way between. Mrs. Sanford has taught school in China. Her husband, who illustrated the book, is pastor of St. Stephen's Episcopal Church, Westboro, Mass. With a series of interspersed stories and poems, together with amusing pictures, the book develops for the child a simple, practical approach to Christian living. In trying to help him understand what we understand to be the nature of God, instruction is deftly mixed with resourceful fantasy.

► **The Greatest Gift.** By Mary Miller. Illus. by Harold Copping. Fleming H. Revell Co. 128 pp. \$2.50.

This a picture story of Jesus and the apostles, told in short, single page episodes, each accompanied by a full-page color picture by Harold Copping. These are entirely traditional, with the inevitable occasional touch of saccharine, but they are ex-

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Abraham Lincoln. Carl Sandburg. Harcourt. \$7.50.

The Remarkable Mr. Jerome. Anita Leslie. Holt. \$4.00.

Lot's Wife. Maria Ley-Piscator. Bobbs-Merrill. \$3.95.

Signs & Symbols in Christian Art. George Ferguson. Oxford. \$10.00.

Jesus and His Times. Daniel-Rops. Dutton. \$5.00.

In the Name of Sanity. Lewis Mumford. Harcourt. \$3.75.

The Ramayana. Aubrey Menen. Scribners. \$3.50.

Eden Two-Way. Chad Walsh. \$2.50.

Ancilla to Classical Reading. Moses Hadas. Columbia U. Press. \$4.75.

How Our Bible Came To Us. H. G. G. Herklots. Oxford. \$3.50.

cellent of their kind and the cumulative effect of the fifty-six of them here offered would be pleasing to any child, I believe. Again, it shrinks from showing Jesus on the cross as being, I suppose, too brutal.

Seabury Press is publishing a series of handsome Christmas cards, just short of being 8 x 12, of the kind that open to a complex picture, with a story, and numerous little windows, to be opened one a day, climaxing at Christmas—each window revealing some facet of the developing story. They are very nice things to send to children. There are four of them, at 75 cents each:

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IN THE RIGHT KEY

(CONTINUED FROM PAGE 24)

DEAR MRS. M.

Two excellent mimeographed pamphlets, one called "Plays and Pageants for Lent and Easter," and the other "Christmas Plays and Pageants," may be obtained free of charge from The Children's Division, Department of Christian Education, 28 Havemeyer Place, Greenwich, Conn. From these lists you will see that mimeographed copies (free) of certain pageants may be obtained from the same address. I think they would furnish you with more than enough material from which to choose for your purpose.

I am wondering if you have also

seen, *Dramatic Preludes and Services of Worship*, by Isabel Kimball Whiting; and a bigger book, *The Church Play and its Production*, by Esther W. Bates. They are both published by Baker's Plays, 569 Boylston Street, Boston 16, Mass. These publishers would send you a price list. Other good sources are listed in the above pamphlets.

In the book by Esther Bates, you will find suggestions for creative work and dramatization. Many of the best productions have been written by the children themselves, and need not be elaborate. It is important always to consider the teaching power of dramatic work, and its ef-

fect on the religious life of the *players* as well as on that of the audience. If you are having a Christmas play this year, please do encourage your helpers to get inside the children's minds and try to discover what the experience is doing to them and for them. Tired, nervous children in the most beautiful costumes in the world, are not being brought closer to God. A Christmas play or pageant should be a channel of worship, and not given in a competitive or perfectionist spirit.

Dear Mrs. Chaplin:

I am a 16-year-old high school senior. I am very interested in some pictures I have seen in *ECnews* . . . I saw pictures of the Anglican Congress and I noticed some of the clergy wearing what seemed to be Franciscan garb. I thought that Franciscans were Roman Catholic missionary priests. I have heard that there are several religious orders in the Protestant Episcopal Church. I would like to know about them . . . I thank you for your column which has helped me to understand many things I had doubts about.

Frederick J. (New York)

DEAR FRED:

There are many orders of monks in the Episcopal Church. These men take vows of poverty, chastity, and obedience. Some orders are "contemplative," i.e. chiefly engaged in prayer; others are "mixed," giving their lives to prayer but also to teaching, preaching, writing and other work. They do not marry, but live

in communities in which they share a common life of work and prayer.

Yes—there is a Franciscan Order in our communion. It is called "The Order of Poor Brethren of St. Francis." They are wonderful people, and I believe they would send you some reading about their work if you write to: The Rev. Father Minister, O.S.F., Little Portion, Mount Sinai, Long Island, N. Y.

I have already published a complete list of Religious Orders for Women in this column (*ECnews*, Jan. 24, '54). In a subsequent one I will list other Orders for Men.

I am so glad you find the column helpful. Those of you who send in questions are helping young people all over the Church. Please write again some time. END

REFRESHINGLY UNCOLOSSAL

(CONTINUED FROM PAGE 23)

ing and ingratiating humor. It is not a twist, a gag, or a joke, but a kind of exaggerated reflection of the trivia of life.

One of my favorite sequences found Peepers, just home from New York and eager to tell about his trip. Stopping in the washroom at the junior high, he has a bit of visual by-play with the janitor, who is mopping the floor (the kind of visual humor, built around Peepers' quiet bumbling, which enlivens the show.) Then the janitor complains about the mop, which has only 72 strands;

(CONTINUED NEXT PAGE)



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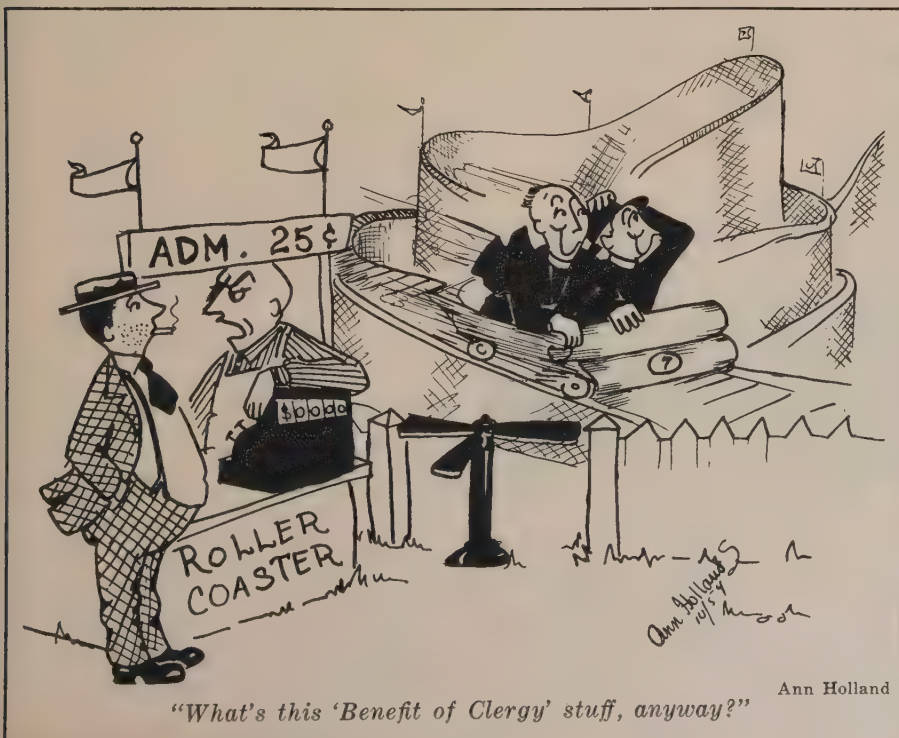
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Ann Holland

35

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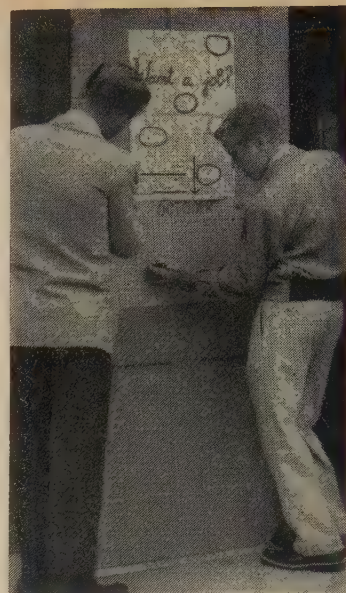
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FEATURETTE



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Youth Church

Give young people a chance at self-expression and they'll jump at the opportunity. And the worship of Almighty God is no exception.

So thinks the Rev. John Erickson, curate of St. Michael and All Angels', Studio City, Calif., who is justly proud of the Youth Church conducted each Sunday under his jurisdiction in the chapel of Harvard School.

Young people sign up on a job list (see photo) for voluntary participation in the morning service. They may read the service, Lessons or Psalms; serve as ushers or custodians; help prepare the altar or assist the minister. There is a youth choir and a youth vestry—the latter operating much like the adult vestry in the "mother" church.

The Youth Church is conducted especially for young people of junior and senior high school age in the San Fernando Valley who have no other particular Church affiliation.

over at the other school, he says, the mops have 78 strands. Peepers nods with sober interest, and then manages to mention his trip to New York, where he stayed at the Waldorf. The janitor immediately asks if he visited the mop closets, and Peepers looks a little sheepish as he admits that he missed this obviously important sight in the metropolis. The janitor, his eyes glowing, says that he understands that at the Waldorf they have 96ers!

(CONTINUED ON PAGE 32)

CROSS-WORD PUZZLE

By **ALFRED MILLER**

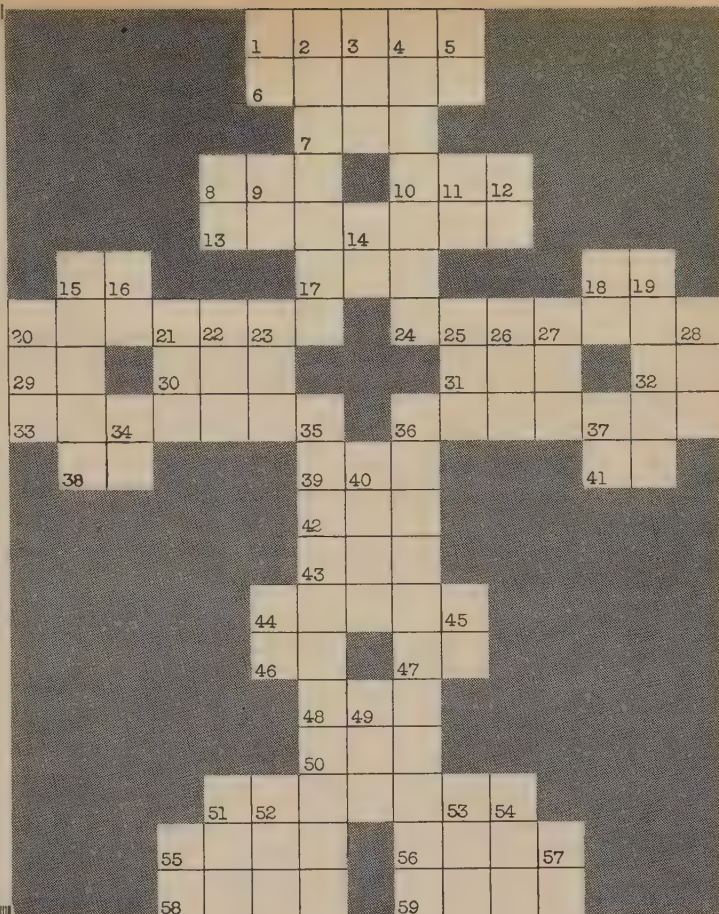
DOWN

ACROSS

- 1 Force of wind
- 6 Pleasure craft
- 7 Born
- 8 Distress signal
- 10 Devotional Society (Abbr.)
- 13 There
- 15 East Side (Abbr.)
- 17 Builder of the ark (N. T. sp.)
- 18 Southern State (Abbr.)
- 20 "And the—and the morn- ing were the first day"
- 24 A.M.
- 25 Bishop Hobson's Diocese (Abbr.)
- 30 American Church Union (Abbr.)
- 31 "—de Janeiro"
- 32 Worthless (Abbr.)
- 33 Homilies
- 36 Christ
- 38 Bishop Roberts' District (Abbr.)
- 39 American Social Order (Abbr.)
- 41 Church School (Abbr.)
- 42 Intern'l Teamsters' Union (Abbr.)
- 43 Negative prefix
- 44 "O Lord, save the—"
- 46 Father
- 47 Her Majesty (Abbr.)
- 48 New Testament Evangel (Abbr.)
- 50 Daughters of Amer. Revolution (Abbr.)
- 51 Candy
- 55 Vestment
- 56 Architectural ornament
- 58 Aviated
- 59 Take heed

- 1 Alongside
- 2 Capital of Michigan
- 3 High Card
- 4 City of refuge—Josh. 20:7
- 5 Theological Training (Abbr.)
- 8 Thoroughfare (Abbr.)
- 9 Exclamation
- 11 Exist
- 12 Elder (Abbr.)
- 14 Preposition
- 15 Baccanalian cries
- 16 Compass point
- 18 Bishop DeWolfe's Diocese (Abbr.)
- 19 "And led Him away before — first"
- 20 Sigmate worm
- 21 Nat'l Assn of Mfrs. (Abbr.)
- 22 Intern'l Company (Abbr.)
- 23 Sister
- 25 Mineral rock
- 26 Belonging to a New England State (Abbr.)
- 27 Numbers (Abbr.)
- 28 Grand Gorge Hotel (Abbr.)
- 34 Highway (Abbr.)
- 35 Apostle (two words)
- 36 Disputed site of Transfiguration (two wds)
- 37 Intern'l Conference (Abbr.)
- 40 Porch
- 44 South Pacific (Abbr.)
- 45 Printer's measure
- 49 Chinese pagoda
- 51 Western State (Abbr.)
- 52 Simian
- 53 Self
- 54 Allow
- 55 Compare (Abbr.)
- 59 East End (Abbr.)

Solution Page 32



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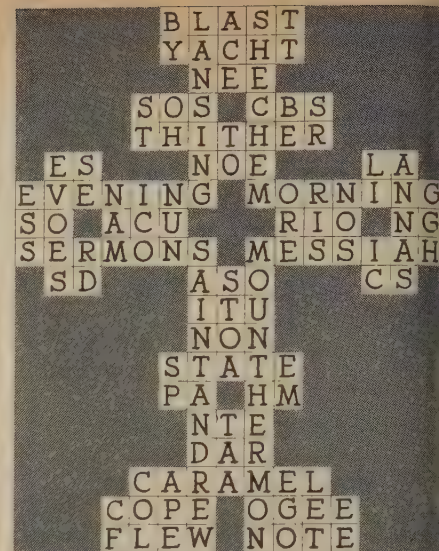
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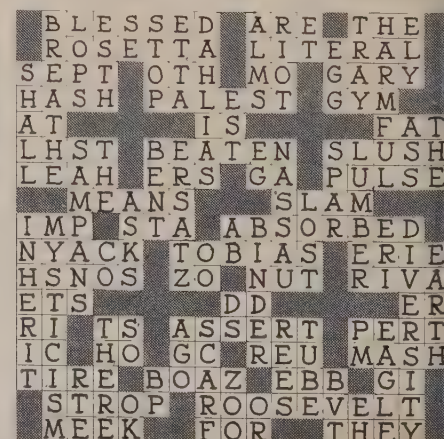
Solution to puzzle page 31

BEGINNING WITH THIS ISSUE SOLUTIONS
WILL APPEAR IN SAME ISSUE AS THE PUZZLE

The Program has a timing and mood which fit its low pressure hero and which serve to expose the pretentious, deflate the expansive, and undercut the big build-up. The attempt to make Mr. Peepers into a salesman, for example, with pep rallies and a ready-made spiel and all of the trappings of modern slick salesmanship, serves by the very contrast with Peepers and the mood of the program to deflate the world of the Big Sell with devastating effectiveness. And so, ironically, Peepers stands in contrast to most of the programs around it. Every once in a while in the lively arts the owner have to allow comedians a certain irreverence toward the idols of the business: toward vice-presidents and commercials and formula programs. Fred Allen had some of this healthy irreverence. Arthur Godfrey when he started (long, long ago now!) had a bit of it. Henry Morgan, that wonderful humorist whose total irresponsibility

(CONTINUED PAGE 34)

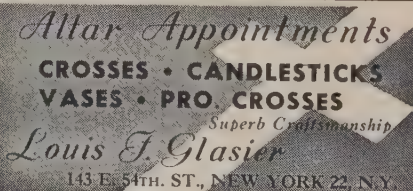
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MEDITATIONS AND MUSINGS

"WORK" (1)

BY ERIC MONTIZAMBERT

We have spent many weeks in our discussion of "the fruit of the Spirit." The reason for this was not the brevity of our space, but the obvious fact that the Christian's life can have neither direction nor reward without the guidance of the Holy Spirit Himself. He is not "just a breath from heaven" . . . an emotional delusion victimizing the psychotic. He brings the full power of the Love of the Trinity into that sanctifying action through which our redemption is achieved. Let none think that salvation is the result only of the climactic event on Calvary. That was the pivot upon which the total Love of the Trinity turned as Father, Son, and Holy Ghost act in a perfect oneness



of Will "for us men and for our salvation." The Love of the Trinity operates in and through the total activity of man . . . in his work, in his play, in his politics, in his prayers. To forget that is a defiance of the purposes of God for us.

Thus all that we do, whether in work or in play, is deep within the Divine concern. In the truest sense both the labor of our hands and heads is worship in which we become instruments of God's will for His children. So work must have a creative purpose. It must meet a genuine human need. It must be free from immoral and selfish purposes. The believer may at once test the validity of his job and the righteousness of his intent by asking the question, "Can I do all this to the Glory of God and for the well-being of man?" Only an uneasy conscience finds this query an unhappy one.

bility cost him many sponsors and many jobs, had too much of it to stick. He attacked and satirized everything his bosses held sacred.

Mr. Peepers' program has no such explicit satire on television, or on the world of the big build-up and the formula and the "Colossal" show. It is just implicit in the contradictory emphases of the program: on intelligent, imaginative but quiet comedy, mild tones, careful craftsmanship, delicate humor. I last saw Mr. Peepers just before I watched *Liberace*, with his candelabra, on the *Ed Sullivan Show*. Mr. *Liberace*, whose talent, as I get it, seems to be that he can smile and play the piano at the same time, bathes his viewers with lotions of simpering affection: "Thank you, thank you, thank you, very much ladies and gennulmen." Peepers doesn't have any candelabra, and he doesn't beam, and he isn't "the world's greatest showman." You sit in front of your set, convinced that the barkers and hucksters and high-powered performers would gladly reach out and grab you by the throat if they could, to make you listen and look and buy. And then you are startled and relieved to come into the world of Robinson Peepers. Here is something honest and intelligent, again: a funny program, an intelligent program, one of the best on television: it's uncolossal. END



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Many Thanks . . .

By **BETSY TUPMAN**

THANKSGIVING brings a lot of thoughts to mind — turkey, pumpkin pies, church in the morning, family reunions. We're grateful for many things.

What are editors particularly thankful for? Readers! Yes. But before that, the people who come up with ideas and information for us to write about.

Who are they? Hundreds of people around the country—but since this column is written for women about women and their work for the Church, one of our own correspondents merits, we believe, a vote of thanks.

She's Ruth Margaret Ogle of Denver, Colo., who is in charge of publicity for the Diocese of Colorado which means channeling news to magazines, newspapers, radio and television. But she's first a wife and mother.

"RM," as she is called, insists too that she couldn't do her publicity work without her husband (Ed Ogle is a regional bureau chief for *Time Magazine*) to guide her and her seven children to help with the housework so it's really a family proposition—particularly so since the seventh little Ogle arrived just a few months ago. A new baby requires attention which she's sure to get from three sisters, ages 18, 10 and 9 years and three brothers, ages 16, 7 and 4.

A Background

Mrs. Ogle knows well the territory she "covers" since she was born in Pueblo, Colo., where she attended Colorado State Teachers College and majored in art ("never taught, just did substitute work").

Confirmed at Trinity Church, Greeley, a little over ten years ago, she's an Episcopalian by choice but "almost" a minister's daughter, as she puts it, since her father was a reader in the Christian Scientist Church. She was also parish secretary for Trinity where the Rev. Charles V. Young is rector.

All of this has formed the background for her publicity job voted into existence by the 1953 diocesan convention. This includes boosting occasions like the recent consecra-

tion of the Rt. Rev. Joseph S. Minnis, bishop-coadjutor. That day, she said, "I lost four pounds . . . supervising the local press (two reporters and four photographers, besides keeping an eagle eye on TV) . . . I'd had luncheon dates with the city editors to give them advance material and a page glossary terms"—this to explain in plain words the



Mrs. Ogle and Baby Jan Leslie

meaning of the consecration described later by attending bishops as the "smoothest" they had ever witnessed.

Of course, more than just efficiency is required to do a job well. Typical of RM's warm enthusiasm and bouncing sense of humor is another incident during the consecration. She wrote: ". . . I was standing on the sidelines at the time the laughing picture was taken (*ECnews*, Oct. 31). I felt so darned sorry for Bishop Minnis and the strain he was under that I deliberately made some wisecracks, hoping he'd relax a bit. It worked . . ."

The consecration and her youngest child's baptism are the two biggest occasions recently for Ruth Margaret. And "standing up" for Jan Leslie were sponsors representing all offices in the Church—laity, clergy and the bishopric. One godmother is Mrs. Leslie Lindou, wife of one of the leading laymen; another is Mrs. Charles V. Young, wife of Trinity's rector, and godfather is the Rt. Rev. Harold L. Bowen, Bishop of Colorado. **END**

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CHANGES

Placements Clergy

Changes

AVERY, WILLIAM G. (Captain, Church Army), from St. Francis Boys Home, Bavaria, Kan., to Reynolds Hall, Jackson, Mich.

BEAN, GEORGE M., from rector, St. Mark's, Richmond, Va., to chaplain, U.S.M.A., West Point, N. Y.

BECK, HENRY C., rector of Calvary Church, Flemington, N. J., has moved from 123 Main Street, Pennington, to the new rectory at 46 Broad Street, Flemington.

BECKER, ROBERT T., from rector, St. Paul's, Mount Vernon, Ohio, to rector, Grace Church, Cleveland. He has been studying during the past year at St. Andrew's University in Scotland.

BICKNELL, HERBERT (Fr.), OHC, from Holy Cross Monastery, West Park, N. Y., to Mount Calvary Monastery, Santa Barbara, Calif.

BROOKS, WILLIAM, from assistant rector to rector, All Saints Memorial, Sacramento, Calif., succeeding the Rev. William H. Hermitage, who retired July 8, 1954.

BROWN, ALANSON, from assistant rector, St. Luke's, San Antonio, Texas, to rector, St. John's, Sonora.

BROWN, E. TANNER, retired, will, after Sept. 1, have the following address: c/o Diocesan House, Queen Emma Square, Honolulu 13, Hawaii.

HOMER, F. BUFTON, from chaplain of the Order of the Teachers of the Children of God, Maycroft, Sag Harbor, L. I., N. Y., to rector, Church of the Ascension, Rockville Center, L. I.

BURGER, ROBERT F., from curate of St. James', Los Angeles, where he was in charge of youth activities and director of the Church School, to priest-in-charge, St. James' parochial mission, Christ Chapel, in the Crenshaw district of the city.

CALDWELL, MARTIN, curate of Christ Church, Rye, N. Y., is also instructor in religion at Rosemary Hall, a Church preparatory school for women in Greenwich, Conn.

CAMPBELL, PALMER, from rector, Church of Our Saviour, Sandston, Va., to the newly-created post of diocesan locum tenens under the Department of Missions of the Diocese of Virginia. He is currently on loan to the Diocese of Southern Virginia as assistant at Christ and St. Luke's Norfolk.

CAMPION, ALBERT E., from rector, Church of the Mediator, N. Y. C., to chaplain, St. Barnabas hospital in that city. He remains chaplain at Fordham hospital and at the House of the Holy Comforter. He has served at both places for nearly six years.

CLARK, JAMES B., from St. Barnabas', Omaha, Neb., to St. Andrew's, Lewisburg, Pa.

COX, T. LAWSON, from rector, Emmanuel, Geneva, Switzerland, to rector, St. James-the-Less, Ashland, Va.

DAUNTON, PHILIP J., from St. Mark's, Crockett, Calif., to vicar, St. Michael and Angels, Concord.

EVANS, JOHN H., a chaplain at the Seamen Church Institute, N. Y. C., has become assistant pastor at St. Paul's, Englewood, N. J. He will have charge of the Church School and youth people's work.

FLOTTEMESCH, ROBERT, from curate, St. George's, Mt. Savage, Md., to St. Thomas', Baltimore.

GLANDER, GEORGE (Captain, Church Army) from St. Francis Boys Home, Bavaria, Kan., to Hudson Stuck hospital, Ft. Yukon, Alaska.

GRAMLY, LUTHER W., from vicar, St. Elizabeth's, Holdrege, Neb., to vicar, St. George's, Hawthorne, Calif.

HACKE, JAMES E., Jr., from mission work in Tempe, Ariz., to Episcopal chaplain, University of California, Santa Barbara. He will also be in charge of a parish mission established in the university area by Trinity, Santa Barbara.

HAINES, ALFRED J., from rector, St. Matthew's, Oakland, Md., to Nebraska.

HAMMOND, W. REID, from vicar, St. Elizabeth's, San Diego, Calif., to rector, St. Stephen's, Beaumont-Banning.

HAUSER, ROSCOE C., Jr., from rector, Holy Trinity, Gainesville, Fla., to rector, St. John's, Fayetteville, N. C.

HINCKEL, FREMONT N., formerly rector of Leeds Parish, Markham, Va., has retired.

HOGG, WILBUR E., Jr., from fellow and tutor at General Theological Seminary, N. Y. C., to rector, Church of St. Mary the Virgin, Falmouth, Foreside, Me.

HOWARTH, BOYD R., from rector, St. Mark's, Gastonia, N. C., to rector, St. Mark's, Richmond, Va.

IMLER, JAMES E., from assistant, St. Mark's, Frankford, Philadelphia, Pa., to curate, Grace Church, Haddonfield, N. J.

IRVING, D. HOLMES, from rector, St. Michael's, Chickasaw, Ala., to rector, Trinity, Mobile.

JAQUITH, WAYNE, from curate, Holy Nativity, Los Angeles, Calif., to curate, Holy Trinity, Alhambra.

JENKINS, HOLT M., from rector, St. Stephen's, Catasauqua, Pa., to rector, St. Mark's, Groton, Va., and All Saints', Sharon.

JONES, SCOTT N., curate at St. Matthew's, Evanston, Ill., has taken residence at the University of Chicago for graduate work in theology, the university's divinity school, while continuing in his curacy.

KENNICKELL, Chaplain (Lt.) H. M. Jr., USN, from U. S. Navy Hospital, Portsmouth, Va., to USS Taconic, AGC 17, c/o FPO, N. Y. C.

KIMBALL, RALPH H., from rector, Holy Trinity, Statesville, N. C., and priest-in-charge, Holy Cross Mission, to rector, Church of the Good Shepherd, Columbia, S. C.

KINTZING, PAUL C., Jr., from associate rector, St. Mark's, Philadelphia, Pa., to Episcopal chaplain, Northwestern University.

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HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.

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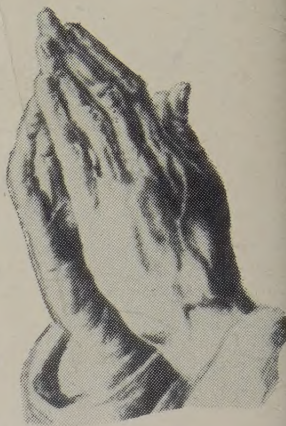
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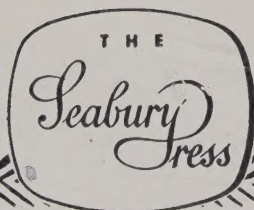
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